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SERMONS

BY THE LATE

REV. EDWARD D. GRIFFIN, D.D.

TO WHICH IS PREFIXED A

MEMOIR OF HIS LIFE,

BY

WILLIAM B. SPRAGUE, D.D.

MINISTER OF THE SECOND PRESBYTERIAN CONGREGATION IN ALBANY.

VOLUME I.

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MEMOIR.

MEMOIR OF REV. DOCTOR GRIFFIN.

CHAPTER I.

FROM HIS BIRTH TO THE TIME OF HIS SETTLEMENT AT NEW-HARTFORD.

Edward Dorr Griffin was born at East Haddam, Connecticut, January 6, 1770. His father was George Griffin, a wealthy farmer, a man of a vigorous intellect, of great enterprise, and of a superior education for a common one of that day. His mother was Eve Dorr, of Lyme, and is said to have been distinguished for her lovely and engaging qualities. She belonged to a family strongly marked by good sense, and extensively known in the civil history both of the state and nation.* He had two brothers, (Col. Josiah Griffin, of East Haddam, and George Griffin, Esq. an eminent lawyer of the city of New-York,) and five sisters, all of whom were married. He was named after

* Her mother was a sister of the first Governor Griswold.

his uncle, the Reverend Edward Dorr, of Hartford, and was, in the intention of his parents, devoted to the ministry from his birth ; a circumstance which was certainly somewhat singular, as neither of his parents at that time made any pretensions to piety. His uncle, who married a daughter of Governor Talcott, but had no children, would probably have educated him if he had lived, but he was removed during his nephew's infancy.

As he was intended for the ministry, and withal was incapacitated by bodily indisposition to labour much upon the farm, he was kept almost constantly at school up to the time of his entering college. His preparatory studies were chiefly under the Reverend Joseph Vaill, of Hadlyme, towards whom he continued till the close of life to cherish the most grateful and filial veneration.

In September, 1786, he became a member of Yale College. Here he distinguished himself in every department of study, and gave unequivocal indications of a commanding and splendid intellect. He graduated with the highest honors of his class, in 1790.

While he was at home during one of his college vacations, a circumstance occurred by means of which he had well nigh lost his life. His father had a fine young horse, whose spirit no one had been able to subdue. Edward mounted him, rode him for several hours, and returned in high spirits, declaring that he would have him for his Bucephalus. Shortly after he mounted him a second time, upon which the horse instantly stood erect upon his hind feet,

and fell backwards upon Edward with his whole weight. When he was taken up, all signs of animation had fled, and his friends for some time supposed that the vital principle was gone. By the blessing of God, however, upon the vigorous applications that were made to his body, he gradually revived, and at no distant period was able to return to college and prosecute his studies with his accustomed alacrity.

The following account of the commencement and progress of his religious impressions is extracted from some brief recollections of his early life, which he committed to writing but a short time previous to his death.

I had religious impressions occasionally from my earliest childhood. When I was quite young, certainly not more than four or five years old, one of my companions, a little older than myself, told me, while in the fields, about death and a future state. I remember I was deeply affected. My mother afterwards informed me that I came home weeping, and asked her about these things, and appeared not to get over it all day. In later life I have often been affected at the condescension of Him who frequently visited a poor, ignorant, wicked child, and forced him into the secret corner to pray. I remember some instances in which my prayers were so earnest that I thought I should prevail, and was determined to take the kingdom of heaven by violence. Once in a time of sickness, my distress of mind was succeeded by a hope; but it was full of self-righteousness, saying to others, "Stand by thyself, I am holier than thou." I remember that, in looking around among those I knew, I could see none whom I would allow to be christians. They all fell short of the standard which I had erected. With all these motions of conscience, I know not that any person supposed that I was other than a thoughtless, light and playful child.

I went to college in hope of being fitted for the ministry. I not unfrequently attended the Saturday evening prayer meeting, and found my conscience affected by it. I used to calculate that if I were not converted while in college, I should probably die in my sins. I always shrunk with horror at the idea of going into the ministry without religion. If then I should not be a christian when I graduated, I should study law; and the temptations of that life and society would carry me farther and farther from God, and in all probability would seal my ruin. Thus I calculated. Still I remained unchanged. When I entered my senior year, I thought it was high time to fix on my future course; and as God had not changed my heart, I said to myself, "What should I wait for the Lord any longer?" (2 Kings vi. 33.) and devoted myself to the law. For nearly two years I threw off the restraints of conscience, and made up my mind to be a man of the world; but my habits and sense of propriety kept me from vicious courses.

After I graduated, I engaged as principal of an academy at Derby, about ten miles west of New-Haven, where I spent nine of the gayest months of my life. In July, 1791, I was taken sick. The thought which I had frequently had before in sickness returned upon me with greater power: "If I cannot bear this for a short time, how can I bear the pains of hell forever?" I have no distinct recollection of the exercises which accompanied this uneasiness. I can only say that I found myself resolved to lead a different life, and to devote myself to the service of God. I had often formed such a resolution, but this seemed to be more deep and real than any which I had formed before. That was all I knew about myself. After my recovery, these thoughts continued and increased; but it was two or three months before I durst conclude that I was a child of God. Still the thought of changing my profession never entered my mind. I have often wondered how this could be; but I believe it arose from a natural fixedness of purpose, which renders it difficult for me to change. One Sabbath, in the course of that fall, my mind was strangely

tried throughout the day with occasional thoughts about my future course as a lawyer,—the wide separation from domestic friends it would occasion, &c. The course appeared more fraught with trials than ever it had done before. Still not a thought of change once crossed my mind, any more than though there had been but one profession. After the second service I returned to my lodgings, and taking a small Bible and *putting it under my arm*, started for my chamber. A stray thought, as I passed through the room, occurred to me—"I have seen ministers carry a Bible thus to the meeting-house." The question instantly came back upon me—"And why should not *you* be a minister?" It made no impression. "And why should not *you* be a minister?" Still I turned it off. "And why should not *you* be a minister?" By the time I had reached the top of the stairs, this question had been thrown back upon me so often, and seemingly by another, that I was brought to a solemn resolution to examine it seriously. I had little christian experience or knowledge, and probably was presumptuous in looking for guidance to the passages to which I should open: but so it was. I prayed most earnestly that God would reveal my duty by the portion of scripture to which he should direct me, and then opened the Bible and read. I did this several times, and every time opened to something which seemed, at least to my imagination, in favor of the change. I turned then to the thing itself. I had not gone too far to change. That was the time of life for me to choose a profession. I had finished my academical education. I hoped I possessed religion: I had looked forward to the ministry in case I should obtain that qualification, though of late I had wholly lost sight of the object. Why should I not return to it? I was afraid I was tempting God by asking for direction in the way I did: but I ventured to entreat him to guide me again, and I would ask but that once; and I opened to Christ's sermon on the mount. Instantly the whole character of Christ as a *preacher* opened to my view. There had never been but one perfect example: And how did he spend his time in his passage through this world? Not in contending who should

have that flock of sheep or that piece of ground, but in preaching the everlasting gospel and plucking souls as brands from the burnings. My mind was settled at once. From the time the thought had first occurred to me, till my purpose was as fixed as it ever has been since, was not more than half or three quarters of an hour. I had been habituated, with my proud heart, to pour contempt on the ministry; and it presented itself before me, at that moment, as "the loss of all things." I had been accustomed, with my vain mind, to anticipate the highest civil honors in the profession of the law. The disappointment which I should bring to friends by this relinquishment, stood full before me. And yet with all this sacrifice on the one hand, and all this contempt on the other, I chose to be a minister. I hugged the cross. And though the age of missions had not yet dawned, I well remember that, in Dr. Craft's chamber, that memorable afternoon, I felt that I should be willing to spend my days among the pagans of the wilderness, if such should be the will of God.

Shortly after this he commenced his theological studies under the direction of the Reverend Dr. Jonathan Edwards of New-Haven, afterwards President of Union College. While attending to his duties as an instructor, he pursued the course of reading which Dr. Edwards pointed out, and wrote extensively on his system of theological questions.

In the spring of 1792 he joined the congregational church at Derby, and soon after left the academy and returned to East-Haddam, where he had the smallpox. That disorder having left his eyes weak, he spent part of the summer at his father's house. Here he found himself in peculiarly trying circumstances. He was the only professor of religion in a family of ten; and neither his regard for his relatives, nor his convictions of duty, would suffer him

to remain silent upon what was with himself the all-engrossing subject. He conversed with them earnestly and affectionately, beseeching them with tears to attend to the things that belonged to their peace; and the event proved that his labors and struggles in their behalf were not in vain. Nor was his influence confined to his own family; for he statedly attended a prayer meeting in the neighborhood, at which those who were much older in the christian life than himself found themselves at once quickened and edified by his fervent prayers and thrilling addresses.

The latter part of the summer and most of the autumn he passed at New-Haven, completing his theological studies. He was licensed to preach, by the West Association of New-Haven County, on the last day of October. Early in November he returned to his father's house, and on the evening of the next day accompanied his youngest sister to a prayer meeting at the place where he had been accustomed to attend. When she left the meeting she took his arm, and burst into tears, saying, "The singing of those christians convinces me that they have something which I want." That, as he afterwards declared, was to him a moment of great triumph. When they arrived at home, his father's family, and his brother's family in the neighborhood, were made acquainted with the fact; and while his sister lay weeping in anguish of spirit, he was making his appeals to those around him. "That," said he, "was the beginning of American revivals, so far as they fell under my personal ob-

servation; and from that moment I know they have never ceased." His youngest sister, his mother, his brother's wife, and several others of the family were brought to hope in God's forgiving mercy; and before any breach was made in the domestic circle, all were members of the church but two.

His first sermon was preached November 10, 1792, at Hadlyme, in the pulpit of his venerable friend under whose tuition he had been fitted for college. In January succeeding he commenced his labors at New-Salem, a small village about seven miles from his father's house, and continued there till the last of May. His preaching was almost immediately attended by manifest tokens of the presence of the Holy Spirit. A revival of great power commenced, and a church was gathered where there had not been one for more than forty years. In New-Salem, and the parts of East Haddam and Lyme adjacent to it, about one hundred were hopefully added to the Lord.

In the early part of June, 1793, he commenced preaching at Farmington as a candidate for settlement. The manner in which he was there received, and the circumstances which prevented his becoming the pastor of the church, may be seen from the following extract of a letter from the Rev. Noah Porter, D. D. then a member, now the minister, of the congregation to which Mr. Griffin was called.

"There are few men whom I remember with more affection than Dr. Griffin. He was the first minister of Christ of whose preaching I have any distinct recollection, or from whom I received any deep and permanent sense of divine things. I was twelve years old when he preached in this

town; and I remember his person, attitude, dress, modulations of voice, and some of his texts and illustrations, as though they were presented but yesterday. Simplicity and impressiveness you know were remarkable characteristics of his preaching. All was on a level with the capacity of a child. It was not till two or three years after this that I began to consider myself a christian; but the impressions of truth which I received from him have probably contributed more to make me what I am, (so far as there is any thing good belonging to me,) than what I have received by means of any other man.

"In the year 1796, a committee of the church, of which the late Governor Treadwell was a member, was appointed to draw up 'a compendious history of the church from its origin' to that time. This was done by Gov. Treadwell; and the extract which I am about to give you, contains the answers to some of the inquiries suggested in your letter. For several years previous to Dr. Griffin's introduction to this pulpit, the society had been divided; and the mutual animosities of the parties were sometimes violent; first relative to Mr. Olcott, for some years pastor of the church; and after his dismission, relative to Mr. Jonathan Brown, a candidate for the ministry, who preached here immediately before Dr. Griffin, and had warm admirers in the society, but to the greater and better part of the church was unacceptable. 'Mr. Brown,' the record says, 'preached here till March, 1793,' and adds, 'After he had left us several efforts were made by his friends to recall him, but without success. The society then invited Mr. Edward Dorr Griffin to supply the pulpit. He accordingly supplied it until December then next, with great ability and reputation; when, having been invited by the society, the church called him to the work of the ministry almost unanimously; and temporalities being adjusted, he accepted the invitation in April, 1794; and in May following a council was called to ordain him. But a formidable opposition, consisting chiefly of those who felt aggrieved at the loss of Mr. Brown and of those who differed from Mr. G. and the church on the

subject of baptism and the doctrines of grace, remonstrated before the council; which, after a hearing, determined not to proceed, principally by reason of objections against some of the members of the council, and against the form of the contract between the society and Mr. Griffin. Wherefore, as no decision was had on the merits, the church in the month of June following voted to call a second council to ordain Mr. Griffin, with which vote the society concurred. Accordingly another council was convened; and the opposers persevering in their efforts, laid in sundry unfounded charges against Mr. Griffin, and the proofs not being prepared, the council adjourned: and being again convened, and the evidences taken, Mr. Griffin was acquitted with honor, and his character fully vindicated. But the gloomy prospect before him induced Mr. Griffin in that stage of the business to request the council not to proceed to ordain him, if they judged he could fairly be released from the obligations of his contract; and accordingly the council, on consultation, thought proper to proceed no further.' "

In July and August, 1794, he preached several sabbaths at Middlebury, Conn. where he introduced meetings on week days as usual, and was instrumental of the hopeful conversion of several individuals. He also supplied three other places for a short time previous to the commencement of his labors at New-Hartford. In referring to his views at that period of life, he says,

I felt it to be a principal recommendation of a place as my residence, that the people would allow me to hold as many meetings as I pleased. I held extra meetings in every place where I preached, which was a new thing at that day. What then appeared strange, bating some youthful indiscretions, has long since become the general usage. I had an opportunity to see the whole field of death before a bone began to move. And no one who comes upon the stage forty years afterwards can have any idea of the state of things at that time.

CHAPTER II.

HIS RESIDENCE AT NEW-HARTFORD.

Mr. GRIFFIN was ordained and installed pastor of the congregational church at New-Hartford, June 4, 1795, having supplied them for some months in the capacity of a candidate. Almost immediately after he commenced his labors, there was an increased attention to religion among his people, and a revival of considerable power succeeded, which resulted in the addition of about fifty persons to the church.

On the 17th of May, 1796, he was married to FRANCES HUNTINGTON, daughter of the Rev. Doctor JOSEPH HUNTINGTON, of Coventry, and niece and adopted daughter of Governor SAMUEL HUNTINGTON, of Norwich, Conn. formerly President of Congress, and one of the Signers of the Declaration of American Independence. Doctor H. and Governor H. were brothers, and married sisters. Governor H. had no children; and Mrs. GRIFFIN's mother dying when she was two years old, gave her and her brother SAMUEL (afterwards Governor of Ohio,) to her sister and her sister's husband the Governor, who brought them up as their own children, and made them their heirs.

The portrait of Gov. Huntington at the close of this volume.

In the year 1797 he commenced a regular journal of his christian experience, which he continued, not however without frequent and sometimes protracted interruptions, till the close of life. Under date of July 12th of that year, he writes thus:

This day ever memorable to my soul for the commencement of these memoirs, has been set apart as a day of secret prayer and fasting. It has pleased God, I hope, to return to me after a painful absence of several months, and after I had almost despaired of so great a blessing. May I be humbly thankful all my days that the Lord, as I hope, has come to look up and bring home his long lost wandering sheep. May the pains of absence teach me to wander no more. Alas, how have new relations, and the new cares of a family state, drawn my mind away from God. There are more dangers in every pleasing earthly scene than the inexperienced are aware of. Adversity, I find, is a much safer state than prosperity. May adversities uninterrupted be my lot, if a humble dependance on God and sweet communion with him can be enjoyed on no easier terms. Sure I am that the possession of the whole world for the same space of time could not produce so much happiness, as the absence of God for fourteen months past has produced misery. The conclusion is, that all the world cannot countervail the loss of God. I have now lived in God's world more than twenty-seven years. It is just about six years since, I hope, he effectually turned my attention to religion; and yet (with regret I say it) I have never kept any journal of God's dealings with me before now. By this neglect I believe I have lost much. May God enable me to be more faithful in future. I find none of my own exercises committed to writing, except a covenant which contains sundry resolutions, bearing date April 20th, 1793, with a space left to insert new ones; all which, with some small alterations, I will transcribe, and now solemnly renew in the presence of God.

Resolved, in the strength of Christ, to lay aside vain conversation, puerile behavior, excessive levity, pride of life, improper exertions to please the world, the lusts of the flesh, reflections on things unlawful to speak or act, impatience or discontent at the dispensations of providence, gloom and dejection contrary to the direction "Rejoice evermore," slander, flattery and deceit, self-sufficient airs, authoritative or dogmatic assertions of my own opinion, and every thing opposed to an humble deportment; petulance, harshness, and impatient expressions in my family or elsewhere; want of attention to please and to interchange civilities from indolence, pride and sourness under the garb of deadness to the world, careless disregard of the minute principles of prudence and correct behaviour; waste of time, and whatever is inconsistent with the character of a disciple and follower of Jesus,—a minister of the everlasting gospel,—a guide and example of souls, to whom those are committed for whom Christ died: remembering that the eyes of a censorious world and of a holy God are upon me, and that for every breach of this covenant I must give an account.

Resolved at the close of every day to repeat the above resolutions, and compare my conduct through the day therewith.

Resolved that it is best ordinarily to mingle more praises and thanksgivings with our devotions than is usually done.

Resolved generally to close evening devotions with fixed contemplations on the glory of God, of Christ, of Heaven, on the vanity of the world, &c.

Resolved to devote a portion of time on every Sabbath morning to contemplations on God and Christ, and Heaven, and divine love, and the great things commemorated by the day; on the solemnity of divine worship,—on the importance of the place which I am to fill in the course of the day; on the worth of souls, and the weight of the charge committed to me, &c.

Resolved to devote a portion of time every Sabbath evening, to examine into the manner in which the duties of the

day have been performed,—to apply the preaching to myself, and to enter into a fixed, full self-examination.

Resolved to confine myself generally to practical books on the Sabbath, and when possible, avoid writing sermons on that day.

The experience of more than four years has convinced me that "he that trusteth to his own heart is a fool." When these resolutions were written, they assumed the air of assurance that they would be kept. But alas, I find I have more reason to be diffident of my own heart than I was sensible of at that time. I would now, with dependance on the strength of Christ alone, form some *new* resolutions.

Resolved to set apart, as often as is convenient, days for private prayer and fasting.

Resolved to spend as much time as possible in making religious visits to my people, especially to the sick and afflicted, and to spend as little time as possible in visits where religious conversation cannot be introduced, and to attend as many religious meetings as are convenient out of season.

Resolved to pay particular attention to the religious instruction of the children, and to take measures to catechise them.

Resolved to be much in prayer for my people, to set good examples before them, and not conduct so as to grieve the Spirit of God away from us.

Resolved, as a husband, to avoid all petulancy and pretensions to authority and superiority,—to maintain a manly tenderness,—to be much in religious conversation with my wife,—to seek to help her onward in the divine life,—to pray for her,—to avoid idolatrous affections, and endeavor to support her, by benevolent sympathy, under the unavoidable trials of life.

Resolved, as the head of a family, to avoid harshness and severity of expression or discipline, to mingle decision with tenderness in order to unite in the minds of the children respectful fear and affectionate confidence; to reprove in a way

to convict, to talk frequently with them on religion, and to pray for them.

Resolved to avoid a stoical severity in my deportment, and to win, by a kind, affable address, the confidence and friendship of those whom it is my duty to serve.

Resolved to keep up an epistolary correspondence with a number of pious faithful friends, and not forget them in my prayers.

Resolved to avoid intimacies with the wicked.

Resolved to retire to rest by nine, to arise (unless it becomes necessary to have different hours in the winter) by five; to devote to reading and transcribing from the Bible and to devotion all the time until eight; exercise until nine; study until twelve; rest until two; study until five; exercise, rest or visit, until night; necessary visits and company excepted.

Resolved to begin early in the week to write my sermons, and to endeavor to keep some sermons beforehand.

All which resolutions may God, in his boundless mercy, enable me to keep unto the end, unless he shall convince me of the propriety of making some alterations in them. Amen.

Sabbath, July 16. I find that one great cause of coldness and barrenness in religion is the indulgence of vain, worldly, romantic thoughts. Therefore,

Resolved to employ my mind, when not engaged on other necessary subjects, in profitable contemplations.

How much more knowledge might I store up by a due observance of this rule one year, than I have gained in all my life. May God enable me to keep this resolution, for without him I have learned that I can do nothing. I find that my spiritual enemies will never be overcome without a most diligent watch kept up against them, and without a life of prayer. I would, therefore, though my own weakness is evident, wish to Resolve evermore to "*watch* and *pray* that I enter not into temptation."

Wednesday, July 26*th.* Last night a young man came to converse with me, who I never knew was serious, but who has at turns been anxious for himself these several years, and

has, in the course of the last two months, indulged a hope. The occasion, I must say, was exceedingly joyful and animating to me. It encouraged me to hope that God was again returning among us. After he went away I had the most precious season that I have had these fifteen months. My soul went forth, as I really thought, in prayer for this precious people, and for Zion at large. My greatest desire seemed to be for these objects. I could scarcely think or pray for any thing else. I was, as I frequently have been of late, affected with the great things which God is doing for Zion at the present day. O may thy kingdom come!

Sabbath evening, July 30th. I view it a matter of so much importance to ascertain with precision my true character, that I have

Resolved to write down carefully the result of every examination, whenever I can bring my mind to any point; that, by a retrospective survey of my exercises, I may always have before my eyes the summary of the evidence in favor of my adoption. In this part of my memoirs I resolve to observe, if possible, a more scrupulous exactness than in any other. God forbid that I should flatter myself where flattery may prove everlastingly fatal!

Examination. I have been endeavoring to determine the grounds of my uneasiness in view of my conduct this day. Can say no more than this: It gives me pain that I have acted such an unworthy, inconsistent part, by which leanness has been brought into my own soul, and my ministrations rendered comparatively useless. It is difficult to trace my motives any farther. My exercises are indistinct. Alas, if I had lived more at home, I should have been more acquainted with myself. I once pursued this duty with more faithfulness, until it became comparatively easy to search about my heart; but it has now been so long neglected, that I find myself a stranger at home, and have forgotten the way around the different apartments of my mind.

It seems at times perfectly incredible, and almost impossible, that so much sin can consist with grace. I have lately had

more doubts than before. My doubts increase accordingly as I neglect the duties of prayer, contemplation, watchfulness, and examination.

August 2d, Wednesday morning. This day is appointed to be set apart by me in company with some of the neighboring ministers, as a day of fasting and prayer. I would wish through the day,

(1.) To banish every worldly care and thought.

(2.) Strive to possess myself of a deep sense of my sin.

(3.) As the chief object of our prayers is to be, by express agreement, the advancement of Zion, I would wish to possess myself of views of the worth of the church, and of the importance of her being advanced.

(4.) Guard myself, when leading in prayer, against a wish to appear artificially ardent or humble.

(5.) Guard against introducing or joining in any conversation, even though it may be of the religious kind, which shall tend to take my mind off from the immediate business of the day.

(6.) Strive to ask all truly in the name of Christ.

Evening. Upon a review of my exercises through the day, I find much cause for shame and humiliation, and that it is much easier to *make* resolutions than to *keep* them.

Sabbath morning, August 6th. Expect to preach to-day in opposition to what is commonly called the *half-way practice;* to which many of the people are strongly attached, and which threatens to raise disturbances among us, the Lord knows how serious. Have also to administer the Lord's supper. It is my desire this day not to be actuated by a wilful, haughty resolution to carry my point; not to exhibit any imprudent, effeminate weakness or fear; to exercise a deep concern that the people may walk in the true order of the gospel, and that they may not break to pieces and injure themselves. I wish to go to the sanctuary under a sense of my own unworthiness, and apprehensive that my imprudences, negligences, and unfaithfulness, may have given occasion to the discontents which appear. I wish to feel humility and

fervency in prayer; to have close, fixed attention in singing God's praise; and at the sacrament to exercise humility, penitence, and faith, and make a renewed dedication of myself to God.

Sabbath evening. Have reason to bless God that he has given me a better Sabbath than I have been wont to have. But I fear I have not possessed a sufficiently tender, humble spirit; that I was desirous to convince my people that I was not afraid of them. Have felt the operation of spiritual pride in consequence of some enlargements. This, alas, is no new thing.

I fear I have been too willing that the people should send me away, under the notion of getting a better place. I have endeavored to correct myself, and have made the following resolutions:—

(1.) Let me not be so selfish as to be unaffected with what will injure the people, out of respect to private interest. (2.) Let me not wish myself removed from a place in which God has placed me and blessed my labors. (3.) Let me not do any thing to effect a dissolution of our connexion; but be as faithful, prayerful, prudent, and humble, as though this was the only place in which I could labor; and then, if the Lord send me away, I can go with a good conscience, with good reputation, and with his blessing. (4.) Let me be humble, patient, and resigned in all my conversation on the subject.

Examination. Have tried myself on the subject of leaving this people, and think I can say that I would not, by any means, exchange this for a more agreeable place, without God's approbation and direction: Because, (1.) I dare not run away from a place in which he has put me, for fear of carrying his curse with me. (2.) I would be where I can be the most useful, and that he can best determine. I think I would rather be useful in a poor place than useless in another. The interest which I am to take care of seems too great to be sacrificed to private considerations. Besides, I feel as though the pleasantest place without the approbation and presence of God, would be very unpleasant. "Give what thou canst,

without thee we are poor, and with thee rich, take what thou wilt away."

I think I can further say that I would rather the Lord should determine all the circumstances of my life than choose for myself; because this will conduce most to the general good, and to my own happiness. I think the first motive is the strongest. I think that I wish the Lord, whose I am and who has an important interest to promote, to direct where and how I shall serve him. I wish to be at his disposal and command. I feel it a happiness that I am in his hands, and that he will dispose of all things so as best to answer his most excellent purposes. "The Lord reigneth, let the earth rejoice." If afflictions will make me better, I know I am willing to bear them; or if they will help forward the redeeming plan, I think I am willing God should impose them, at least to a considerable degree. My heart is deceitful—I dare not go any further. And yet I must say, it seems that, feeling as I now do, I should not object if the Lord should take any thing which I have, if it would promote that cause which Christ died to promote, which is the cause of all truth and of all happiness.

Sabbath morning, *August* 13*th*. I expect to preach this morning from Genesis, v. 24. The subject has been sweet to me. I desire (1.) to deliver it with a sincere desire to maintain in future a more close walk with God myself, and to persuade others to do so likewise. (2.) To avoid the pride which is too apt to arise from the belief that I am delivering a good sermon.

From some symptoms discovered in the place, and from the increased desires of my own mind, I have had some hopes that my sermons this day will be blessed. The weather however looks so unpromising, that I fear few will attend meeting. But I desire to go, not discouraged at this, but believing that God can make it a most glorious day,—a day of extensive good, though the meeting be thin. O Lord, in mercy, I entreat thee, grant me this desire of my mind!

Noon. My thoughts have this forenoon been scattered, my

mind for the most part dark and dead, though possessed, I hope, of some sweetness in the duties of the sanctuary. How much need have I to preach to myself the things which I preach to others! O that I might in future maintain a more intimate walk with God.

This afternoon I expect to preach on the importance of the soul, from Matt. xvi. 26. May I be influenced through all the exercises by an humble concern for souls, and not be unmindful of my own vineyard.

Evening. Blessed be the Lord, I hope I had this afternoon some sense of the worth of souls, and some desires for their salvation. But yet much self was mingled with my exercises. Much of my apparent zeal, I fear, arose from pride and animal affection. If souls are so important as I have represented, may I in future be more concerned for *my own* and for those committed to me; and not sleep away my life in security, and amuse myself with toys, or at best with vain speculations, while thousands for whom Christ died are perishing all around me. I own I have not a realizing sense of these things.

Examination. The greatest desires of my mind at present seem to be, (1.) that God would reduce me to a mild, tender, sweet-tempered, amiable Christian, in all my deportment towards my family, towards my people, and towards the world. (2.) That he would direct me to adopt the best possible plan to promote the immortal interests of this people, and to spend my time, and to exercise my faculties, so as to answer, in the happiest manner, the purposes of my existence. (3.) That he would come down among this people with the powerful influences of his Spirit. It is my hearty desire that he would bow the hearts of my bitterest enemies with the influences of his religion. I find nothing in my heart opposed to an affectionate wish that they may be happy in Christ. I should exceedingly rejoice in an opportunity of pouring into their distressed souls the consolations of the gospel, and leading them to the Saviour.

I feel greatly pained with the opposite of a soft, mild, sweet

disposition. I am firmly persuaded that if habits of good temper are not formed in youth, they never will be, without almost a miracle; and age must be soured and ruffled with November storms. Therefore, with great seriousness, I have

Resolved to avoid every appearance of impatience in the manner of my conversation with all, and never to consider any circumstances sufficient to justify a departure from this rule.

Further, I do firmly believe that if mild, tender, lenient measures, attended at times with unimpassioned correction, and followed up with exhortation and prayer, do not effect the purposes of family government, nothing will. Therefore,

Resolved, never to speak to my domestics with any appearance of temper, nor adopt a system of harsh treatment of them, but to speak to them tenderly and mildly, even in reproof; and not to undertake to reprove them for every little slip, lest they grow hardened.

I must fix it in my mind not to expect every thing according to my wishes in those with whom I have intercourse. Others have to bear things in *me*, and why should not *I* bear with the weaknesses of others? It is no excuse for me to lose my temper, that others do wrong.

Thursday, August 17th. Resolved, (extraordinaries excepted,) to begin to write for the Sabbath on Monday, to complete my sermons Monday and Tuesday, and to devote Thursday to visit my people for religious purposes; or if any thing, when I am not on a journey, and when no fast, thanksgiving, ministers' meeting, or concert occurs, should prevent my visiting that day, to spend two days the next week.

Resolved, for the present, to devote the first Wednesday in every other month, viz. January, March, May, July, September, November, to correspond with christian friends and to pray for them, though they must not be forgotten daily.

Resolved to read some devotional piece, besides the scriptures, every day.

Resolved to set apart some day as near as convenient to the 6th of January, (my birth-day and the commencement of

a new year,) and to the 6th of April, (the next quarter, and not far from the time when I first made a profession of religion, and first became acquainted with her whom providence has given me for a wife,) and to the 6th of July, (the next quarter, and about the time from which I have dated what I hope was a saving conversion, and about the time of commencing these memoirs; also between last quarter day and this, both my marriage and my ordination took place;) and to the 6th of October, (the next quarter day, and not far from the time when I was first licensed to preach the everlasting gospel, and also about the time of first coming to New-Hartford;) as days of fasting and prayer. On these days I purpose to call to mind the events above enumerated and make suitable reflections on them, renew the dedication of myself to God, make suitable confessions and humiliations, and enter into a train of self-examination; review my resolutions, &c. Besides these, I will from time to time set apart days for special devotion, as God shall put it into my heart.

Resolved to keep a book in which to insert the result of the intercourse with my people, in my visits, and any names, or cases, or memoranda, which shall appear useful to me as a minister or a christian.

Examination. *Sabbath evening, August 20th.* I have been this evening examining my feelings towards God, the law, and Jesus Christ, and the plan of salvation by him. I have asked myself such questions as these: Am I pleased with a God who sits on the throne of the universe, governing all matters so as to promote the highest happiness of the universe; who, in the exercise of infinite benevolence, has entered on a system of operations most conducive to manifest and diffuse himself, and to complete a kingdom of holy, benevolent, and happy beings; who is perfectly pure and holy; and who, as the faithful guardian of the universe, has resolved to punish every thing which opposes its happiness; who abhors every sin, even mine; who has manifested his abhorrence of sin in the destruction of the old world, Sodom, &c. and on the cross, and in the punishment of my sins; who is

just, merciful, patient, and faithful; who has made discoveries of these perfections in the gospel, and in all that he has done for Zion, from the days of Adam; who requires himself to be loved and respected supremely? &c. Do I love the law which requires perfect benevolence and sinless perfection, and condemns for every transgression? Would I wish for a law any wise different? Have I any hopes of being able to atone for my sins? Am I pleased with the character and offices of Christ and the way of salvation by him? That he should have all the praise of my salvation, and that I should be exempt from punishment in consequence of the opportunity which he has given God to manifest, in his treatment of him, his abhorrence of my sins? &c. And after the most serious and elaborate examination, I dare not come to any fixed conclusion, though I hope my heart is pleased with this representation of God, and the law, and Christ. I think I feel ashamed that while so many hearts in heaven and earth are flaming with love and admiration in view of these truths, mine is so little affected by them, that I cannot decide whether I love them or not. Yet I solemnly determine not to give up the examination until I can answer decisively. I am resolved to pursue it to-morrow. And O, may the Lord give me light to see and know myself, and to love him with fervency.

Examination. *Monday evening, Aug.* 21*st.* This morning I pursued the examination which was left unfinished last night; but was again unable to come to any fixed conclusion. Have been on the subject, at turns, through the day. This evening I have renewed it with more fixed attention, and blessed be God, I have enjoyed more clearness of views, by which I have been enabled to render the following answers to the following questions:

Would you consent to see your house in ashes and to be stripped of every thing on earth to rescue your greatest enemy from an eternal hell, and to secure to him increasing eternal glory?

Yes, certainly: I would give up every thing that I could give up, of an earthly nature, for this purpose.

Are you pleased that God has given a law requiring such a temper in all?

Surely I am. What a most beautiful and glorious society does such a law tend to produce!

Does not God, by enacting a law to make such a temper general, act like an excellent being?

Yes, his encouragement of such a temper proves him to be a most excellent being.

Does not the manifestation which Christ has made of such a temper, cause him to appear, independently of gratitude, an excellent being?

Yes, benevolence to the great whole looks amiably, let it exist where it may.

If the law is such an excellent rule, does it not look desirable that every one should conform to it?

Most certainly it does. What beautiful society would this produce! What a foundation for immortal union, love, and happiness!

Does it not appear desirable that, in order to sanctify and honor and support this most lovely rule, transgressions of it should be severely frowned upon and punished?

It seems that any measures which conduce to the universal, or even general establishment of this rule, so essential to the happiness of the universe, are desirable.

Since it would have tended to lessen the respectability of this rule, had my transgressions of it escaped without a frown, am I pleased with the idea of not being pardoned but in consequence of the opportunity which was given on the cross to manifest this frown?

As Christ came to honor and magnify that law, (which he said required only love to God and man,) by his obedience and death, I am pleased with his coming into the world. Further, I am willing to be pardoned, and to have it understood that I am an undeserving rebel, saved by sovereign grace. I wish to have it openly declared that I was a monstrous rebel in opposing such an excellent law, in order that the law may be supported and sin discountenanced. I should wish to make

the declaration myself, and condemn my conduct before three worlds, if there was no other way to have it condemned.

Since I have sinned, and since it must be known in order that God's righteousness may appear, I wish to have it publicly understood that I am a vile undeserving wretch indebted to boundless grace for pardon. I wish by all means to have it understood that my sins are not winked at, and that God manifested his abhorrence of them by what took place on the cross, and that it was in consequence of this manifestation that he gratified his grace in my pardon, and also in consequence of the intercession of my Advocate. I think I rejoice in Christ as my prophet, priest, and king; and can with pleasure commit to him the care of all my spiritual interests.

Does not the belief that all the works and operations of God have the same design as the law, viz. to promote general happiness, and that he has the temper required in the law, make him appear very amiable and worthy?

Most lovely and glorious. So far as I can know my heart, this is the God whom I approve and love. This is the God whom I choose for my everlasting portion. How rich is the universe in containing such a God! With pleasing adoration I look up and say, Holy, holy, holy is the Lord of hosts. To him be glory for ever. Amen.

Examination. *Wednesday, August 23d.* Since Monday, God has appeared as sitting on the top of the universe, and pouring out the law from his very heart. Methinks I could trace this golden chain, which binds the world together, up to this heart, in which it in a sense originates. This view of things, I think, has given me pleasant thoughts of God.

I have in times past found it extremely difficult to gain a realizing view of the need and fitness of Christ's dying to atone for sin. This has appeared the gordian knot in divinity. I thought I could more easily see the propriety of his advocacy: but it was hard to see how *my* sins were properly punished, or any frown properly manifested against them, by the sufferings of Christ. Lately I have been particularly solicitous to look into this matter more deeply; and have by a divine bless-

ing been enabled, I trust, to see and feel the beauty and excellency of this way of pardon, and indeed of all the offices of Christ. I think he has truly appeared the chiefest among ten thousand, and altogether lovely. I could, with far more understanding and clearness than ever, realize the force of that text, "To them therefore which believe, he is precious." Such a succession of views as the following, has led to a more realizing sense of the propriety and fitness of the atonement.

Might it not appear to the universe that God was an enemy to the sin of him who offered a sin offering in Israel? Is it not easy to see that, if the world sees me standing by a lamb whose life God is taking, by mutual agreement, in the room of mine, and on which he lays his rod avowedly as a substitute for me, the death of the lamb expresses God's feelings towards my sin, (so far as the death of the lamb is of weight,) and discountenances transgression, and supports and sanctions the law in its preceptive part, and as much, to say the least, in its penal part? If I am to be pardoned by Christ, the Lord expressly and avowedly laid his wrath on him as a substitute for *me*, as much as though I was the *only* sinner to be redeemed, and as much as though I was present on the spot attending on the sacrifice. And previous (in the order of nature) to my pardon by the substitute, there is as much a mutual agreement between God and my soul, that the anger which was about to fall on my sins, should still be expressed, and should fall on Christ, as though the agreement had been made before the cross. If then any resentment against a son could be expressed by resentment against his father who should purposely step into his place to take the blow, God's anger towards my sin was expressed, and the law vindicated and confirmed on the cross.

I think, in reading the 7th, 8th, and 9th chapters of Hebrews, yesterday and to-day, I have indeed seen the insufficiency of the ancient sacrifices to atone for sin, and the desirableness that so great a sacrifice should be made. How could the sacrifice of a pigeon or a dove express God's full abhorrence of sin, and show the world what an evil it was to transgress

the law? I feel that in proportion to the greatness of the sacrifice, is the law honored. I cannot therefore bear the thought of an atonement by a less sacrifice than Jesus Christ. I rejoice in him as my atonement, for the honor which he has done to the law. I do not wish to be saved without such an atonement. This, I think is the deep feeling of my soul.

Examination. *Saturday morning*, *August* 26*th*. Last night, in closing my prayer with "for Christ's sake," the propriety of Christ's *advocacy* rushed on my mind with new light. It appeared undesirable that any blessings should be bestowed on me for my own sake; for this would be patronizing my iniquity, which is the whole of my natural character. It appeared desirable that they should be bestowed avowedly for Christ's sake, that it might be publicly understood that they were bestowed in consequence of what took place on the cross, and out of respect to a perfect righteousness, that they might be removed the farthest from the appearance of being a favor to sin. Hence appeared the propriety of his intercessions for his people, and of favors bestowed in consequence of his intercessions. It was clearly opened to my view how that his advocacy was founded on his atonement for sin and obedience to the law.

My heart has been lately desiring to look into these things; to trace the spiritual glory and beauty of them. I never so realizingly perceived the importance of growing in knowledge, and of attaining a deep acquaintance with the scriptures. At the same time, I never so fully saw the impropriety, and even profaneness of studying these things for the sake of mere speculation. It looks like handling infinitely important things idly and carelessly, and akin to taking God's name in vain. O may I in future avoid this great sin, of which I have been so deeply guilty!

Monday, *August* 28*th*. This day I have set apart for special devotion, to seek God in regard to a journey which I expect to commence to-morrow. I expected to have commenced the journey to day, and hoped to have spent a day in devotion last week. But necessary avocations disappointed me in re-

gard to the latter object, and a disappointment (which at first seemed grievous, but now seems a mercy,) postpones my journey till to-morrow, and affords me opportunity to make preparation for it by a day of devotion.

My requests in regard to my journey are,—that God would prosper me therein, succeed me in all my business, preserve me and my wife in health and safety, and return us in due time to our family laden with rich experience of his goodness: that he would keep my house and family and parish in safety until my return; that I may find my friends in peace and happiness and enjoy them; that in all business I may feel my dependance on God alone for success; that I may be preserved from irritated feelings, and from imprudent or passionate expressions, in consequence of any diversity of opinions or misunderstandings in business; that I may be preserved from vain and wandering thoughts, from vain conversation, from a mean conformity to the world in things improper; and on the other hand, from sour, morose rigidity, and in a word, from being drawn away from God by intercourse with the world; that I may be preserved from any airs which would be an expression of pride and self-importance, and consider myself as a minister of the meek and lowly Jesus, and as such, watched by a censorious world; that I may be preserved from the neglect of daily secret prayer in my absence; that I may enjoy my religious friends in a religious way, more than in former journeys, and derive more instruction, animation, and refreshment from them; that I may keep in mind that the honor of religion depends greatly on the conduct and examples of Christ's ministers; and that I may keep up a punctual observance of all my former resolutions during my absence.

These shall be my special petitions through the day. I resolve furthermore to devote some part of the day to prayer for friends, and that I will look over my memoirs and resolutions, make suitable reflections on myself, enter into a train of self-examination, and renew my covenant with God; that I will remember Zion at the throne of grace, adore God for light lately received, and make those common petitions which appear suitable.

Evening. I have reviewed my memoirs and find myself too neglectful in observing my resolutions, especially some which (I am ashamed to say) were almost forgotten; though perhaps they were not of the first importance. God grant me grace so to conduct myself, that these resolutions will not rise up in judgment against me. Let me ever remember, that "it is better not to vow unto the Lord, than to vow and not pay."

I have been rather desultory in my petitions to day, and have been not so clear as before in examination. I find it does not answer to seek God negligently, nor to think of enjoying a day of special devotion, unless the day is *wholly* consecrated to devotion. It will not answer to have the attention divided between religious and secular things on such days, and to resolve to devote only as much of the day to religion as shall seem convenient. Hours must be fixed and unchangeably consecrated. However, I have enjoyed some happiness, and I believe some fervency to day, and conclude with expressing a hope of the divine presence and blessing in our journey.

Sabbath morning, Sept. 10th. Last night I returned from my journey, laden with rich experience of God's goodness. Never did we find friends universally so kind and tender. We have accomplished our business more to our mind than we expected. No misunderstanding arose. All was love and success, and our temporal interest is better than we anticipated. Throughout the journey God appeared, more than in any former journey, willing to attend upon me whenever I was disposed for a moment to turn aside from the world to attend on him. He did not hide himself from my search. But I have abundant matter for self-accusation. I have, to a cruel degree, forsaken and forgotten God. I have abundant reason to accuse myself of vanity in thoughts and words, of levity, of worldly-mindedness and undue attempts to please the world by improper conformities, of idolatrous affections, &c. &c. Never was a visit more agreeable, so far as the world could contribute to make it so. And circumstances have been so ordered seemingly on purpose to give us a fair opportunity to determine whether the world or God can afford the most satis-

faction. And here I record it to the praise of our adorable Master, that the happiness which I feel this morning in contemplating the affairs of his kingdom, is far superior to any which the world has afforded during my journey. I most deeply realize how much religion is superior to worldly good, how much better God is as a Master than the world.

Wednesday, Oct. 4th. In consequence of reading the prayers of Miss Anthony, and discovering her intense desire to obtain more clear and transforming views of God, I have been led to reflect on the great difference between her prayers and mine. I have been, for the most part, asking for particular exercises of divine power, to produce effects in regard to me, my friends, my people, and Zion at large. And in prayer my mind has been more on the desired effects, than on that fulness and glorious sufficiency of wisdom, power, goodness, majesty, condescension, patience, faithfulness and truth, which there is in God. Thus I have stopped at the threshold, without getting into the temple. Had I in prayer been more intent to gaze into God, and had I exercised myself more in adoration and praise, I believe my acquaintance with God would have been vastly greater, and my mind more transformed into his likeness. Let it in future be the burden of my prayer, "Lord, show me thy glory."

Sabbath morning, Oct. 8th. Expect to preach both parts of the day from Exodus xxxiii. 18. May I, under the influence of a delight in the essential glory of God, long, through the day, to bring it out to view, in order to exalt God in the esteem of men, to show them what ground of everlasting joy there is, to prepare them to enjoy the good which is within their reach, and to prepare them, by proper exercises towards God, to compose a part of a duly proportioned, well adjusted, harmonious, happy universe.

Sabbath, Dec. 17th. EXAMINATION. I have a solicitous fear that I shall be left of God to fall into sin. This is my most distressing apprehension. I fear sin more than any other evil. But why? Is it for fear of public shame? Is it for fear of final punishment? Is it for fear of those dreadful stings of

conscience which devils possess and dread? I think the reason is, that sin is *wrong*, and is what my nature, in sober frames, abhors. Good men may have stings of conscience. And if the heart hates what the conscience disapproves, it is a proof of religion. Well, if I know what it is to hate, I think I do detest those sins which most easily beset me. I think I hate to break sacred obligations and act an unworthy, wicked part. I think I hate to oppose that law and divine benevolence which seeks the diffusion of happiness. And if any good was offered me to be enjoyed in this world, I think I should choose exemption from sin and the free enjoyment of God before any other. O that I might keep my ordination vows and adorn my profession by holy examples!

Dec. 18*th.* Some years ago in a distant town I gave a poor disciple a coat. Last night he came, wearing the coat, and brought a boy to live with me, which I exceedingly wanted. Had it not been for the coat he would not have brought him. I was affected, and was reminded of the Scripture, "Cast thy bread upon the waters, for thou shalt find it after many days." May I never forget that it is profitable to lend to the Lord.

During the course of twenty-four hours the Lord has bestowed upon me four peculiar and distinguishing favors, and three of a less kind which are still worthy of more than common notice. Three of the four I had, I hope, trusted God for. The other was an unexpected and surprising favor. Is it not good to serve and trust the Lord? Indeed, he is a good Master. May I never forget the lesson which these dispensations have taught me.

Sabbath night, Dec. 24*th.* Have had a pleasant afternoon, though attended with some wanderings. Preached on the design and duty of prayer in consistency with the immutability of God. In the first prayer, had a train of reflections which left an impression on my mind of the folly of making calculations for happiness on worldly circumstances, and of indulging painful feelings on account of situation, &c. It appeared that all happiness must be derived from God, and that if I am bound down to the necessity of being happy in God, or being

wretched, I ought to consider it a great mercy. For, being in such a necessity, I have less temptation to forsake God for other objects. And I have learned that I cannot endure such temptations. If this situation be less calculated to wean me from the world, to afford me an opportunity to overcome my pride and other corruptions, to prepare for a life of usefulness and for a world of happiness, here let me live, and here let me die, and thank God for having put me in circumstances so favorable to my eternal well being.

Examination. Why is it that I feel calm and happy to-night? I think the following reasons conduce to this. (1.) A sense of the kindness and mercy of the Lord. (2.) More hope of his favor. (3.) More expectation and hope that as God has not cast me off forever, he will assist me in overcoming my corruptions and enable me to lead a holy, happy life. That God should own and bless and undertake to carry me through my warfare, seems the most desirable thing that could happen to me. I long to be delivered from pride, anger and vanity. The mercies of God seem affecting and pleasant. That he is on the mercy seat to hear when sinners pray, seems an inexpressible favor and happiness. The prophetic office of Christ, and the knowledge which he communicates, appear precious. It seems desirable that he who redeemed the Church should have the office of administering salvation to it. And the excellencies of Christ, his tenderness, love, faithfulness, and amiableness, seem to add a relish to the salvation which he imparts. Salvation tastes the sweeter for coming from him.

Sabbath morning, March 4th. This forenoon expect to explain the true character of Israel's God. I wish to do it with a sincere desire to lead the people to a true knowledge of themselves and of God. And I wish to be affected myself with a sense of the beauty of the divine perfections. In the afternoon expect to administer a pointed reproof for some growing evils in the place. May I speak with humility, with tenderness, and with effect.

Noon. I have attended to my mind, and think I can say

that the reproof which I have prepared to administer this afternoon, has not proceeded from any other principle, (chiefly,) than a wish to do good. I wish to administer it with humble firmness, and leave the event with God. If it gives offence, I think I can appeal to my conscience that I meant well. God give abundant effect to the reproof, and prevent any from taking offence.

Night. If ever I spoke with humble firmness, with a desire to do good, without the fear of man, and with tenderness, I have done so this afternoon; though the reproof was the most pointed of any which I ever administered. Upon a view of the whole, I think that I have (with as much right feeling as I ever attain to,) done my duty, both in writing and delivering this sermon. And if offence is taken and disturbances are excited, I trust I shall not be accountable for them. With God I leave the event; beseeching him to carry the truth to the consciences of all, and cause it to produce permanent and general good. Felt serious and happy in all the public exercises of the day.

Sabbath evening, March 11th. I did not greatly feel my sermons to-day; yet I had some freedom and ardor in prayer, especially in the first prayer this afternoon. Col. Gardiner's zeal, whose life I am now reading, shows me my own deadness and barrenness. O that I might follow him, and other saints, and the Son of God, with less unequal steps. O for a fresh anointing from God, that would make me more, much more of a living man.

I have this day been showing that Christ and his disciples are one in affection. And is it the case with me that I in very deed love the Redeemer? I think I am pleased to think that Christ came into the world to support the principle of supreme love to God, tenderness towards the poor, forgiveness of enemies, mutual affection and kindness between relatives, and general benevolence to mankind and all beings. He did this in taking measures that the *law* should not be set aside while sinners were saved. He sanctified by his death every just and excellent principle; and he appears excellent in this view. I

hope I feel in some degree unworthy of any favor from God, and feel it to be inconsistent with inflexible purity, (which must always be armed against sin,) to overlook my sins and bestow on me any favor but out of respect to the atonement and perfect righteousness of Christ. Though my duties, so far as they are good, are worthy of divine approbation, yet my character, viewing it at large, is unworthy of God's acceptance. My best duties cannot make amends for my sins. And therefore I consent to have my own righteousness disclaimed as filthy rags, and to have nothing which I have done the ground of any favor from God. In this view I think I approve of Christ as my atonement, righteousness, and Advocate. I think I approve of him as my Prophet, to instruct me in the grand and excellent things of God; as my Lawgiver and Protector, as the Disposer of my life, as my Physician and Shepherd, as my Captain to fight my battles and deliver me from the world, the flesh, and the devil, as the Head of influence, as my Strength and Comforter, as a hiding place from the wind, &c.; as one appointed to preach good tidings to the meek, to bind up the broken-hearted, to deliver the captives, and to give joy to such as mourn in Zion; as the Lamb of God which taketh away the sins of the world, and as my *all in all*. Such a Saviour I hope, I cordially love, and cast myself upon him as my Saviour from sin and death.

January 7th, 1799. Yesterday I was twenty-nine years old; and this day I set apart, (though my senses seem to be locked up by a cold,) to commemorate my birth day and the commencement of a new year. The Lord has once more visited this town. The sermon which I delivered in the afternoon of November 4th, I believe had more effect, through God's blessing, than any sermon I ever delivered in my life, especially on elderly people, who lay most on my mind. Last night I conversed with two men for whom I had felt very special interest. They both appear to be lately born again. My soul was overjoyed. It seemed almost enough; and I was well nigh ready to say, "Now lettest thou thy servant depart," &c. Glory be to God that he has thus so soon and so wonderfully

visited this place again, when hope was just giving up the ghost. I here leave it on record, that he is a prayer-hearing and wonder-working God. My soul has lately been desirous of seeing the kingdom of God come throughout the world, and has had hopes that such a day would draw nigh. I think the good appearances here have afforded me more solid satisfying comfort than I ever enjoyed in an awakening before. Among other peculiar circumstances calculated to produce joy, God has fastened on a number of heads of families, the least probable and the most important members of the society. Things are just as I could wish, and every thing looks wonderful. Began inspector of the schools under the new law. I have lately felt much interested in forming a system of education for the rising generation in this town, which promises with a blessing, to make them a generation to God's praise. I have desired, hoped, and prayed that God would carry it through. Some murmur, but I leave the affair with God. I know not that I ever set about any business with more pleasure than this. It promises much. Every thing has the appearance of being ordered in mercy.

Of the revival alluded to in the preceding paragraph, the following detailed account was given in two letters from Mr. GRIFFIN, to the Editors of the Connecticut Evangelical Magazine, and published in the numbers of that work for December, 1800, and January, 1801.

LETTER I.

Not having expected that an account of the late work of God among us would be called for, I have not been careful to charge my mind with particulars. Many impressive circumstances, which, had they stood alone, would not have been soon forgotten, have given place to others, which in their turn arrested and engrossed the attention. A succinct and general account shall however be attempted.

The work of divine grace among us, three years ago, by

which nearly fifty persons were hopefully added to the Lord, had not wholly ceased to produce effects on the people generally, when the late scene of mercy and wonder commenced. In the interval, several were, in the judgment of charity, "created anew in Christ Jesus unto good works." It is not known, however, that any thing took place in the summer of 1798, which had immediate connection with the present work, unless it were some trying conflicts in a number of praying minds, which appeared to humble and prepare them for the blessings and the duties of the ensuing winter.

Late in October, 1798, the people frequently hearing of the display of divine grace in West Simsbury, were increasingly impressed with the information. Our conferences soon became more crowded and evinced deeper feeling. Serious people began to break their minds to each other; and it was discovered (so far were present impressions from being the effect of mere *sympathy*) that there had been, for a considerable time, in their minds, special desires for the revival of religion; while each one, unapprized of his neighbor's feelings, had supposed his exercises peculiar to himself. It was soon agreed to institute a secret meeting for the express purpose of praying for effusions of the Spirit; which was the scene of such wrestlings as are not, it is apprehended, commonly experienced. Several circumstances conspired to increase our anxiety. The glorious work had already begun in Torringford, and the cloud appeared to be going all around us. It seemed as though Providence, by avoiding us, designed to bring to remembrance our past abuses of his grace. Besides, having been so recently visited with distinguishing favors, we dared not allow ourselves to expect a repetition of them so soon; and we began to apprehend it was the purpose of Him whom we had lately grieved from among us, that we should, for penalty, stand alone parched up in sight of surrounding showers. We considered what must be the probable fate of the risen generation, if we were to see no more of "the days that were past" for a number of years, and the apprehension that we might not caused sensations more easily felt than described.

This was the state of the people when, on a Sabbath in the month of November, it was the sovereign pleasure of a most merciful God, very sensibly to manifest himself in the public assembly. Many abiding impressions were made on minds seemingly the least susceptible, and on several grown old in unbelief. From that memorable day the flame which had been kindling in secret, broke out. By desire of the people, religious conferences were set up in different parts of the town, which continued to be attended by deeply affected crowds; and in which divine presence and power were manifested to a degree which we had never before witnessed. It is not meant that they were marked with out-cries, distortions of body, or any symptoms of intemperate zeal; but only that the power of divine truth made deep impression on the assemblies. You might often see a congregation sit with deep solemnity depicted in their countenances, without observing a tear or sob during the service. This last observation is not made with design to cast odium on such natural expressions of a wounded spirit. But the case was so with us that most of those who were exercised, were often too deeply impressed to weep. Addresses to the passions, now no longer necessary since the attention was engaged, were avoided; and the aim was to come at the conscience. Little terror was preached, except what is implied in the doctrines of the entire depravity of the carnal heart—its enmity against God—its deceitful doublings and attempts to avoid the soul-humbling terms of the gospel, the radical defects of the doings of the unregenerate, and the sovereignty of God in the dispensations of his grace. The more clearly these and other kindred doctrines were displayed and understood, the more were convictions promoted. By convictions is meant those views and feelings which are caused by uncovered truth, and the influences of the Spirit, antecedently to conversion.

The order and progress of these convictions were pretty much as follows: The subjects of them were brought to feel that they were transgressors, yet not that they were totally sinful. As their convictions increased, they were constrained to acknowledge their destitution of *love* to God; but yet they

thought they had no *enmity* against him. At length they would come to see that enmity filled their hearts. This was particularly exemplified in a certain house, in which were two persons exercised in mind. One appeared to have a clear sense of this enmity, and wondered how she could have been ignorant of it so long. The other was sensible that she possessed none of that love to God which the law required, but could not believe that she entertained such enmity as filled the other with so much remorse and anguish. A few days afterwards, seeing a friend to whom she had expressed this sentiment, she was anxious to let him know her mistake, and informed him that she had discovered that she "hated God with all her heart."

In the first stages of conviction, it was not easy for the subjects to realize their desert of eternal death. But afterwards, even while they gave decisive evidence of being still as devoid of a right temper as those wretches whose mouths will be stopped by the light of the last day, their conviction of this desert was, in many instances, very clear. Nevertheless, even to the last, their hearts would recoil at the thought of being in God's hands, and would rise against him for having reserved it to himself to decide whether to sanctify and pardon them or not. Though the display of this doctrine had the most powerful tendency to strip them of all hopes from themselves, and to bring them to the feet of sovereign grace; yet as it thus sapped the foundation on which they rested, their feelings were excited against it. There was a man who, having been well indoctrinated, had for many years advocated this truth; who notwithstanding, when he came to be concerned about his salvation and to apply this truth to his own case, was much displeased with it. He was at times quite agitated by a warfare between his understanding and heart; the former assenting to the truth, the latter resisting it. He said it depended on God and not on himself, whether he ever should comply with the gospel; and for God to withhold his influences, and then punish him for not possessing the temper which these influences alone could produce, appeared to him hard. Before conviction

had become deep and powerful, many attempted to exculpate themselves with this plea of inability, and like their ancestor, to cast the blame upon God, by pleading, "The nature which *he* gave me, beguiled me." This was the enemy's strong hold. All who were a little more thoughtful than common, but not thoroughly convicted, would, upon the first attack, flee to this refuge: "They would be glad to repent, but could not, their nature and heart were so bad;" as though their nature and heart were not *they themselves*. But the progress of conviction in general soon removed this "refuge of lies," and filled them with a sense of utter inexcusableness; and in every case, as soon as their enmity was slain, this plea wholly vanished, and their language immediately became, "I wonder I ever should ask the question, *How can I repent?* My only wonder now is *that I could hold out so long*."

It was not uncommon for the hearts of the convicted, as they rose against God, to rise also against his ministers. Several who had not betrayed their feelings in the season of them, afterwards confessed that such resentments had arisen. In some instances, the emotions were plainly discoverable, and in one, particularly, the subject was so incensed as to break out in bitter expressions, but a few hours before being relieved from the anguish of a deeply troubled spirit. Such things seemed to be satisfying evidence that mere conviction no more meliorates the heart in *this*, than in the *other* world; but serves rather to draw out its corruptions into still stronger exercise. It may be suitable to add, that these sallies of resentment were occasioned by the distinguishing doctrines of the gospel, closely and affectionately applied to the conscience.

As soon as the heart of stone was removed and a heart of flesh given, the subjects of this happy change exhibited sentiments and feelings widely different from those above described. They were now wrapt up in admiration of the laws and absolute government of God, which had before been the object of so much cavil and disgust. Notwithstanding the extreme delicacy and danger which attend the detail of individual cases, it may on the whole, it is hoped, be more useful than

injurious to confirm and illustrate the observation just now advanced by some particular relations.

There was a man, who, for a number of years, had entertained hope of his personal interest in the covenant; and being of inoffensive behavior, had given people no other special ground to distrust him than his opposition to divine sovereignty, and disgust (which he now believes arose from a self-righteous temper,) at the doctrine that God has no regard for the doings of the unregenerate. He thought the impenitent were thus too much discouraged from making their own exertions. Emboldened by a favorable opinion of his state, he offered himself some time ago for communion with the church. And because he could not assent to their confession of faith, he petitioned to have several articles struck out, particularly the one which asserts the doctrine of election. The church did not consent, and he withdrew. But so exquisitely was his sensibility touched, that he had it in serious consideration to dispose of his property, and remove to some place "where he might enjoy gospel ordinances." It pleased God the last winter, to convince him that his "feet stood on slippery places;" and after a scene of distressing conviction, his mind was composed in view of those very truths which had been the objects of his opposition. Since then, he has publicly manifested his belief in the articles adopted by the church, and has been received by them, to the "furtherance" of their "joy of faith" and "comfort of love."

Another might be mentioned who was equally opposed to the essential truths of revelation. Having the care of a school in town, last winter, he was required by the inspectors to subscribe to the belief, "that the *general system* of doctrines taught in the assembly's catechism, is agreeable to the word of God." He could not comply, on the ground that the catechism asserts, "God hath foreordained whatsoever comes to pass." The inspectors, loth to lose him, endeavored to convince him. But this clause appeared to him so exceptionable that he persisted in declining, and would have left his school rather than comply, had he not at last discovered that the

phrase "general system" would leave him room after subscribing, to withhold his assent to the offensive article. Soon after this, his conscience was seized by the convincing power of truth, a great revolution was produced in his views and feelings, and he has since professed to be filled with admiration of a government planned by eternal wisdom, and administered by unerring rectitude.

It might perhaps not be unsuitable to mention the case of a man upwards of 70 years of age; who, belonging to the lowest class of society, and living in a very retired place, was extremely illiterate, and had little intercourse with the world, yet was possessed of a strong mind and malignant passions. Having conceived a strong disgust at some of the peculiar doctrines of the gospel, he had given his word that he would hear them no more. Because his wife had united with the church, and attended public worship, he rendered her life very uncomfortable. On which subject I went to converse with him last summer, and am certain I never saw a case in which so much deliberate rancor and deadly hatred were expressed against every thing sacred, against the essential truths of revelation, and against the ministers and church of Christ in general. In the expression both of his countenance and lips he approximated the nearest to my ideas of "the spirits in prison" of any person I ever beheld. His enmity was not awakened to sudden rage, (for my treatment aimed at being conciliatory,) but seemed deep-rooted and implacable. His resolution of keeping from public worship he pertinaciously adhered to: nor had he any connection with the conferences during the first period of the awakening. Yet, disconnected as he was from all religious society and the means of grace, it pleased God late in the winter, to take strong hold of his mind. He continued for a while trembling in retirement; but when he could contain no longer, he came out to find the conferences, and to seek some experienced christians to whom he might lay open his distress. Being called out of town about this time, I did not see him in this condition; and when I saw him next, he was, in appearance, "clothed and in his right mind." Inqui-

ry being made respecting his apprehensions of those doctrines which had been so offensive, he replied, "they are the foundation of the world." Every air seemed changed. Softness and gentleness had taken the place of native ferocity, and the man appeared tamed. I could not help reflecting that a religion which will make such changes in the tempers and manners of men is a religion worth possessing. An awakening which produces such effects will not be censured by the friends of human happiness.

It would not consist with the designed brevity of this narrative, nor yet perhaps with propriety, to detail all the interesting circumstances in the experiences of more than a hundred persons, who appear to have been the subjects of this work. It may, however, be not unuseful to go so far into particulars as to exhibit some of the distinguishing fruits of it. The subjects of it have generally expressed a choice that God should pursue the "determinate counsel" of his own will, and without consulting them, decide respecting their salvation. To the question, whether they expected to alter the divine mind by prayer? it has been answered "I sometimes think, if this were possible, I should not dare to pray." When asked what was the first thing which composed their anxious minds? they have sometimes answered, "the thought that I was in the hands of God. It seems to me that whatever becomes of me, whether I live or die, I cannot bear to be out of his hands." Many have expressed a willingness to put their names to a blank, and leave it with God to fill it up; and *that*, because his having the government would secure the termination of all things in his own glory.

They do not found their hopes on the suggestion of scripture passages to their minds, on dreams, or seeing sights, or hearing voices, or on blind unaccountable impulses; but on the persuasion that they have discovered in themselves the exercises of love to God and man, originating not in selfishness. When asked what they had discovered in God to engage their affections? they have sometimes answered, "I think I love him because he hates sin, because he hates *my* sins." They

frequently have declared that God appeared altogether more glorious to them for being sin-hating and sin-avenging; that they were willing he should abide by his determination not to have mercy on them or their friends, if they would not repent and believe the gospel. One observed in confidence to a friend, and without the appearance of ostentation, that she had been so taken up all day in rejoicing in God's perfections and the certain accomplishment of his glory, that she had scarcely thought of what would be her own destiny; that she must believe she reckoned more of his glory and the public good than of her own happiness. Some declared that if they could have their choice, either to live a life of religion and poverty, or revel in the pleasures of the world, unmolested by conscience or fear, and at last be converted on a dying bed, and be as happy hereafter as if they had made the other choice, they should prefer the former; and *that*, for the glory of God, and not merely for the happiness which the prospects of future glory would daily afford; for they believed their choice would be the same, though in certain expectation that fears and conflicts would render a religious life less happy than a life of sensuality. Their predominant desire still appears to be that God may be glorified, and that they may render him voluntary glory in a life of obedience, and may enjoy him in a life of communion with him. A prospect of the full attainment of these ends is what appears to render the heavenly state the object of their eager desire. Their admiration of Jesus Christ seems most excited by his zeal to support his Father's law—a law, the glories of which they appear distinctly though imperfectly to apprehend. The Bible is to them a new book. Prayer seems their delight. Their hearts are peculiarly united to the people of God. But the most observable part of their character is a lovely appearance of meekness and humility. Little of that presumptuous confidence, too much of which has sometimes appeared in young professors, is observable in them. Accordingly they have not that uninterrupted elevation of spirits which in the inexperienced is generally bottomed on comparative ignorance of remaining corruption, and over-

rating their attainments. Accustomed to discriminate between true and false affections, they appear not to set to their account so much of the "wood, hay and stubble," as perhaps some have done. By reason of the views they have had of the deceitfulness of their hearts, and the comparison and examination they have made to discover how near in appearance false religion lies to the true, they have great diffidence and distrust of themselves. A sense of their ill desert abides and increases upon them after apparent renovation; a considerable time posterior to which, some have been heard to say, "I never had an idea what a heart I had till this week." Each one seems to apprehend his own depravity to be the greatest. They appear not to be calculating to bring God into debt by their new obedience. A person not greatly indoctrinated, but lovely in the charms of child-like simplicity, was heard to say, "I will tell you, sir, what appears to me would be *exactly right*. It would be exactly right for me to live thirty or forty years in the world without ever sinning again, and be serving God all the time; and then it would be just right for me to be sent to hell for what I have already done." The hopeful subjects of the work as yet exhibit "fruits meet for repentance." Some we have had opportunity to see under the pressure of heavy afflictions; who have seemed calmly to acquiesce in the dispensations of providence.

In giving the foregoing description, special care has been taken not to paint an ideal image of what they *ought to be*, but scrupulously to delineate the views and exercises which they have really expressed. In these views and exercises they have, however, circumstantially differed; some having been first and chiefly affected with the beauty of the divine law; others, with the glories and all-sufficiency of Jesus Christ; others, with the divine perfections generally; others, and perhaps the greatest number, with the fitness of divine sovereignty. Some have been for a great while, others, a much shorter time, under trouble of mind. One man in advanced life, who had lately been only a little more thoughtful than common, in this state retired to rest, and was suddenly seized with pow-

erful and very distinct convictions of truth, and in the judgment of charity, almost immediately passed to uncommonly clear exercises of love to God and his kingdom.

With the gift of grace, some have received an uncommon gift of prayer. A man who formerly had not been disposed to give much credit to religion, falling into a conference of young people one evening, and hearing a prayer made by an illiterate youth, was much surprised and even convinced; and afterwards observed, that he was satisfied such a prayer could not, a few months before, have possibly dropt from those lips.

It is believed that the outlines of this narrative, equally describe the features and fruits of this extensive, (and may we not add, genuine and remarkably pure) work, in at least fifty or sixty adjacent congregations. It is proposed shortly to give you a more entire picture of it, as it relates to this place; till then, I am, &c.

E. D. GRIFFIN.

New-Hartford, Aug. 1800.

LETTER II.

In pursuance of the design suggested in the close of my last, the narrative, which was then left unfinished, will now be resumed.

The late attention of our state legislature to schools, has led the way to important benefits to children, as well in this as in many other towns. In consequence of the new arrangements, school-masters of serious minds have been employed, who have entered in earnest upon instructing the children in the principles of religion, and praying with them. The effect has been, that many schools have been awakened, and as we have good reason to conclude, have received lasting benefits. Three of the schools in this town were last winter under the care of men professedly pious, and very faithful in imparting these instructions. Out of these nearly twenty children, in the course of the winter, it is hoped, were introduced into "marvellous light." The knowledge possessed by such as we hope have been savingly enlightened by the Divine Spirit, is worthy of particular observation. Important ideas and distinc-

tions, which it has been attempted in vain to give to others of of their age, appear familiar to *them.* One lad in particular, in a certain interview which was had with him, discriminated between true and false affections, and stated the grounds of his hopes and fears in a manner very surprising and affecting. It was the more so, because the evening before an attempt had been made with children of the same age and neighborhood, and of equal abilities and opportunity; and it had seemed like "ploughing on a rock;" insomuch that the hope was almost relinquished of ever being able to introduce discriminating ideas into minds so young. It would be ungrateful not to acknowledge that in a remarkable manner it hath pleased the Most High, "out of the mouths of babes and sucklings to perfect praise."

It is hoped that about fifty heads of families have been the subjects of this work; a considerable part of whom rank among the most respectable and influential characters in the town. This, however, gives the young no just encouragement to hazard their salvation on the chance of being called in at "the eleventh hour." Had they seen the anguish of some of these for neglecting so long the great business of life, it might discourage such neglect in them. Penetrated with remorse for the waste of life, and for the lax examples by which they supposed they had corrupted others, they seemed to conclude it was probably too late for them to find mercy; yet were anxious to disburden their conscience of one torment, by solemnly warning the youth not to follow their steps. "We are soon going," said they, "to receive the reward of wasted life; and we warn you to proceed no further in search of a more convenient time to prepare for death. We have been over the ground between you and us, and this 'more convenient season' does not lie before you. O that we could be placed back to your age, for then we might have hope. If you did but know and feel as we do the value of youth, you would surely better improve it." In language of this import have they been frequently heard to vent themselves, while despair and anguish seemed settled on every feature; all which,

united, produced sensations in the affected hearers not easily described.

The power of the Almighty Spirit has prostrated the stoutness of a considerable number, who were the last that human expectation would have fixed on to be the subjects of such a change. One man who lives at a distance from the sanctuary, and who perhaps seldom, if ever, visited it in his life; and who, as might be expected, was extremely ignorant and stupid; has been visited in his own house, and in the view of charity, brought into the kingdom. His heart seems now for the first time to be towards the sanctuary, though ill health prevents him from enjoying the blessings and privileges of it. Another old man in the same neighborhood, who had not been into our house of worship, and probably not into any other, for more than twenty years, has been arrested, in his retirement, by the Divine Spirit, and still remains "like the troubled sea when it cannot rest."

It has been a remarkable season for the destruction of false hopes. Nearly twenty of those who have lately appeared to build "on the rock," have been plucked off from the sandy foundation. As a caution to others, it may perhaps not be improper briefly to state the previous situation of some of these. One had supposed that she loved the God of Providence because she had some sense of his daily kindness to her and her family. She was the one mentioned in my former letter, who was brought to see and acknowledge that she hated the real character of God with all her heart. Another, having been brought up in gay life, was also very ignorant of the essential nature of true religion, insensible of the deceitfulness of her heart, and in full confidence of her good estate. Another, accustomed to contemplate moral truth, in the light of a clear and penetrating intellect, had mistaken the assent of the understanding for affections of the heart. Another had been the subject of some exercises in early life, which had induced the hope that he was within the embraces of the gracious covenant. But he had become a worldling, and lived in the omission of family prayer. Still, while under his late conflicts, he

would reach back, and fasten anew on his former hope, (which he had made little account of in the days of his carelessness,) until the power of the Divine Spirit broke his hold. Another had formerly rested her hope on some suggestion to her mind, (somewhat like a voice,) assuring her in time of sickness and anxiety, that her sins were forgiven. Another had been introduced into a hoping state in a season of awakening several years ago; since which, nothing special had occurred as a ground of self distrust, except that she had sometimes, for a considerable season, neglected prayer and spiritual contemplations for worldly objects. Another was first put upon suspecting and searching himself by finding in his heart an undue appetite for the gaities and vanities of youth. He had just returned from a party of pleasure when his conflict began. Another was the man mentioned in my former letter, as having been so opposed to the sovereignty of God, in the dispensation of his grace. The rest, for aught that appeared, were as hopeful candidates for heaven as many professors. From observing the effects which the light of God's presence had upon false hopes, a trembling reflection arose, "How many such hopes will probably be chased away by the opening light of eternity!" The Lord seemed come to "search Jerusalem with candles," and to find out those who were "settled on their lees." The church felt the shock. No less than three conversed with me in one week on the expediency of withdrawing from the sacrament. That same presence which at Sinai made all the church and even Moses, "exceedingly fear and quake," rendered it now a time of trembling with professors in general. Nevertheless it was, in respect to most of them, a season of great quickening and a remarkable day of prayer. Two persons have been for several months under deep dejection, which at times bordered on despair; one being extremely weakened by ill health; the other having experienced such dreadful heart-risings against God, as to be terrified into the apprehension that her condemnation is sealed. Some, after having had, so far as we can judge, a saving change passed upon their hearts, have had seasons of thick

darkness. One person, after the dawn of a joyful morning, was for two or three months overshadowed with a cloud, and by turns appeared in almost total despair, and notwithstanding he had such apprehensions of guilt and danger that sleepless and "wearisome nights" were "appointed" to him, yet he verily thought, (to use his own frequent expression,) *that he was as stupid as the beasts*, and that his stupidity was daily increasing; though to others it was evident that what he considered the increase of his stupidity, was only the increase of his anxiety about it. In other instances, the enemy has attempted to divert people from their anxiety with premature hopes.

We have met with little or no open opposition to the work; the corruptions of those who were not drawn into it having been held in awe by a present God. It is apprehended there has scarcely been a person in town of sufficient age for serious thought who has not felt an unusual solemnity on his mind. A general reformation of morals and sobriety of conduct are observable through the town. Family prayer has been remarkably revived. On the day of the general election of state officers, (a day usually devoted to festivity,) the young people of their own accord assembled in the sanctuary; where, by their particular desire, a sermon was delivered to them: and they went home generally agreed that one day spent in the courts of the Lord was better than a thousand wasted in vanity. Upon the whole, it is a given point among the candid that much good and no hurt has been produced by this religious revival, and that it would be a matter of exceeding joy and gratitude, if such a revival should be extended through the world.

In this work the Divine Spirit seems to have borne strong testimony to the truth of those doctrines which are generally embraced by our churches, and which are often distinguished by the appellation of Calvinism. These doctrines appear to have been "the sword of the spirit," by which sinners have been "pricked in their hearts," and to have been "like as a fire and like a hammer that breaketh the rock in pieces." It is

under the weekly display of these that the work has been carried on in all our towns. These have been the truths which the awakened have deeply felt, and these the prominent objects in view of which the young converts have been transported. The scenes which have been opened before us have brought into view what to many is convincing evidence that there is such a thing as *experimental religion;* and that mere outward morality is not the qualification which fits the soul for the enjoyment of God. People who before were of inoffensive conduct and of engaging social affections, have been brought to see that their hearts were full of enmity to God; and now give charitable evidence of possessing tempers, to which before they were utter strangers. It may be added, that some of the subjects of the work now acknowledge that they lived many years in dependance on a moral life, (and one of them, driven from this ground, tried to rest on the scheme of Universalism;) but they are now brought to see that they were "leaning on a broken reed," and no longer rest on supposed *innocence* or *good works*, but on Him who came to save the chief of sinners. I am, &c.

E. D. GRIFFIN.

In the course of the year 1800 Mrs. GRIFFIN'S health became so much impaired that her physicians advised that she should be removed to a milder climate. In consequence of this, Mr. G. presented to his congregation the alternative of either withdrawing from his labors and relinquishing his salary till there should be time to make the necessary experiment on Mrs. G's health, or of immediately resigning his pastoral charge. The congregation chose the former side of the alternative; and accordingly, in the early part of October, he left New-Hartford with Mrs. G. and travelled as far south as New-Jersey. Having received an invita-

tion from his friend, the Rev. Mr. (now Doctor) HILLYER, who at that time resided in Morris county, to come and pass as much time with him as he might find convenient, he availed himself of the obliging invitation and remained with Mr. H. several weeks. During this period he preached frequently in the neighboring congregations, and was every where listened to with the deepest interest. About this time the church in Orange became vacant by the removal of the Rev. Mr. CHAPMAN, and Mr. GRIFFIN was engaged to occupy the pulpit for the winter. His preaching here was attended by manifest tokens of the divine favor, and about fifty were added to the church as the fruit of his labors. The following letter to the Rev. JEREMIAH HALLOCK, dated "New-Jersey, Newark, (Orangedale) March 3, 1801," describes the interesting state of things which existed during his residence there:

DEAR BROTHER—

I have been hoping for a private opportunity to transmit a letter to you; but not finding it, and being unable to wait any longer, I sit down to write by mail. And I hope you will be kind enough to do the same by me. I have been waiting very impatiently for a letter from Mr. Mills, in answer to the one which, at his request, I wrote him. I will thank you to show him this letter, and give my love to him, and let him know I am anxious to hear from him, as I shall be from you. Give my love also to Mr. Miller, and all the rest of our dear circle of ministers; and let them know I shall consider it a favor if they will write. I want to hear all about you—the state of your monthly meetings—of religion—of all dear friends—and particularly every thing about my church and people, which you can possibly think of. Brother Washburn writes that your circle love yet to pray, and that Jesus some-

times comes in the midst. I long to be with you. The sweet days of other years, especially the beloved seasons on the well known mountain, sometimes come on my mind, and almost overwhelm me.

Those days are past, alas, to return again no more. You know not how much I miss that precious and united brotherhood of ministers. The ministers here are agreeable, friendly and pious, but I have not prayed, and wept, and triumphed with them. I shall never see such another circle. They were my first love. Alas! can they be mine no more? Let God ultimately decide this question; and let us submit. I hope, one day, we shall all meet to part no more forever. How transporting—how soothing will be that meeting after the tedious lonely years of separation! Oh when will it once be!

"March 4th. I had written thus far last evening, when I was interrupted by some people who came in to converse about religion. Oh my brother, with what words shall I acknowledge the most wonderful goodness of God to a poor unworthy sinner, who has trembled for fear that God was about to thrust him out of the ministry, and employ him no more in his glorious service. Contrary to all expectations, God has given me the desire of my heart, and suffered me once more to see his power and glory, so as we have together seen them in the sanctuary. The God who appeared in the little school house when it was proclaimed that Jesus of Nazareth was passing by,—God of all our former revivals—hath in boundless mercy appeared in this place. In some neighboring places he has been, for the winter and year past, displaying his glory. Latterly he hath revived our hopes even here.

"The first encouraging appearance was a crowded and solemn house on the Sabbath—next, we began to hear praying people express their hopes and desires that God would appear in his glory here. For two months the waters of the sanctuary have been silently rising. The prayers and tears of God's people have evinced the struggles and the longings of their souls. Lately the secret and enkindling fire has broke out

into a glorious flame. People who formerly used the language of the Red Sea, and who have since for years, been buried up in the world, now come forward to accuse themselves, and to lament with tears over their neglects. Others, who have had an indistinguishable hope for many years, are emerging into clear and joyous light. The more confirmed and experienced christians, who have waited long for the salvation of Israel, are triumphing and praising, and some of the aged, crying with Simeon, 'Now lettest thou thy servant depart,' &c. In other cases all hopes are shaken. Generally, the dry bones tremble and quake; and some few, we hope, begin to live. A very great and increasing impression seems to rest on the whole society. This is the Lord's doing, and it is marvellous in our eyes. Some people who have not been to meeting for ten or twenty years, are out,—attend with tears, and are among the number of those that tremble. People come in from abroad to behold the wonders of God, and go away seemingly impressed. May this glorious work spread from town to town, and from land to land, until the world shall be deluged in a flood of glory, as the waters cover the sea.

Some alarming providences of God have greatly tended to promote this work. And indeed, every feature of it proves it to be a work of God, and not of man. And let God, and not man, have all the glory. Accursed be the wretch who could have the heart to pilfer it from him. I have not written half enough, but my paper fails. We have two crowded conferences in a week, one lecture, one private prayer meeting, and I am about to appoint a private conference for only the awakened. I have only room to add, that I am your ever affectionate brother,

E. D. GRIFFIN.

The congregation were desirous of giving him a call, but he discouraged it on the ground that, if the health of Mrs. G. would permit him to remain at New-Hartford, he was unwilling to leave it for any other place. The people of Newark, however,

without having previously communicated to him their intention, actually made out a call for him to settle as colleague with the venerable Doctor McWhorter. In June they returned to New-Hartford, carrying with them an infant daughter, Frances Louisa, who had been born during the period of their sojourn at Orange. They returned, however, only to make arrangements for an ultimate removal; for Mrs. G. had become so confirmed in the opinion that a more southern climate was essential to her health, that her husband could not doubt that the providence of God pointed him to another field of labor. Accordingly his pastoral relation to the church at New-Hartford was dissolved by mutual consent in August, though not without many severe struggles on his part and the deepest regrets on the part of his people.

CHAPTER III.

HIS FIRST RESIDENCE AT NEWARK.

Immediately after resigning his pastoral charge at New-Hartford, Mr. Griffin returned with his family to Newark, accepted the call which had previously been given him, and on the 20th of October, 1801, was installed Colleague Pastor with the Rev. Dr. McWhorter. The congregation over which he was placed was one of the largest and most respectable in the United States; qualified in every respect to estimate the labors of a most eloquent, gifted and devoted minister.

For nearly three years from April 1799, Mr. G. seems to have kept no record of his private religious exercises, owing probably, in a great measure to his having been, during a part of the time, in an unsettled state, and for some time after he went to Newark, greatly burdened with care. He resumes his journal under date of January 30th, 1803, as follows:

Spent the last week on a preaching tour, in the neighboring congregations, where a glorious work of God's grace appears to be beginning. Have been deeply impressed of late, with a conviction of a great mistake which I made in some former revivals. My mother's children made me the keeper

of their vineyard, but my own I did not keep. Being often engaged in public prayers, I thought it was neither necessary nor practicable to attend so much at large to the duties of the closet. And when I preached or heard preaching, I was so concerned for others, that I did not sufficiently apply the truth to myself, and my prayers were so much upon others, that I did not enough pray for the promotion of religion in my own heart. The consequence was twofold: I got away from God, and the duties of the closet have never been so faithfully attended since; and further, I was lifted up by divine favors, and had need to be left to fall into sin to humble me. But lately I have resolved more to seek the advancement of religion in myself, while I endeavor to promote it in others, and have desired to be converted, and to catch the shower which is falling around me. Lord, while thou art converting sinners and infidels, and giving thy people a fresh unction, I pray that I may be the subject of these renewing influences, whether I have ever felt them before or not. I desire to consider myself only as a *needy sinner*, and to put myself in the way of these influences which are shed down upon others. O why may I not be converted by them, as well as those around me?

February 5. I have just been reading a most admirable piece, recommending the dispersion of religious tracts. The writer possesses precisely those views of the superior importance of laboring for the soul, which I have generally had. It has inflamed my desire to add the dispersion of such tracts to my other attempts to promote (what I now hope I can say is my favorite object) the salvation of men, the advancement of that beloved cause which it cost the Saviour so much to establish. O to employ every faculty during life, and to seize every new measure to promote this object. To have pious tracts to carry out with me when I walk or ride abroad, or when I take a journey,—how would it tend to keep my heart, to keep my eye, on the great end of life, and to increase my usefulness. My soul swells at the prospect. O this is such a life as I desire. I thank God for the new impression. I pray that it may lead to great good. I pray that it may never sub-

side, but be increased, until it fixes me in the unalterable habit of striving for usefulness in this way. It is now in my heart to endeavor to engage others in this measure. Lord, if this impression is from thee, and is designed to lead to the promotion of a religious tract society, O give me wisdom, smile on the design, and open a way for its accomplishment, and may this impression lead to the salvation of thousands.

February 14th. I have been set upon conversing more with my family. I find it is the best, yes the very best, remedy against my greatest dangers. If my soul were set on the salvation of my house, probably salvation would come to them, and we should have a little heaven below the skies. I most earnestly desire thee, O God, whilst thou art making me the instrument of good to others, to indulge me with the happiness of seeing thy power rest upon my poor family. O why may not we be sharers in thy salvation which is so profusely bestowed on others? I feel a strong desire, and see the necessity, to support unremitted watchfulness, prayer and dependance on the strength of Christ, and to commit my salvation more into his hands. I think I feel more humble and dependant, and more of a christian temper than for years past. I clearly see that Christ can enable me to overcome temptation. The keeping of the saints amidst their dangers and fears, is by him who supports the mountains, and whose faithfulness changes not. To him I commit myself, rejoicing. I see by what wondrous measures he is now delivering me from my enemies which were too strong for me. He will deliver and make me a monument of his heaven-astonishing grace. I have been lately wishing to be taken up by some mighty power, and get forward at once very far in my journey, so as to have little to do afterwards to arrive at perfect sanctification. But this is a fruitless hope. I am enlisted in a warfare, and every inch of ground must be taken sword in hand. Those corruptions which are constitutional will live with me, and die only with me. They will trouble me through life. The only remedy is to live near to God. This alone is the water which will quench the fire. The moment I get away from him,

they will always stand ready to harrass me and drive me back. Divine enjoyment,—spiritual pride,—falls, humiliation, prayer,—elevation,—enjoyment,—pride,—falls,—humiliation, &c. &c. must be my round through life. I have lately found that I ought to turn my heart and soul more immediately to Christ, and like others, (of whom I have lately read,) mourn for the feebleness of my love to Christ. Could I rest more on *him*, I might support habitual pleasant contemplations, which render the mind more like God. I should then look less on perplexities, and fix my eye less on my miserable depravity, although I should not *see* it less. I have given up my worldly matters into the hands of Christ, and while I am caring for his interest, I see he is caring for mine. By some merciful interpositions, I see he may be fully trusted for my daily bread, and I think I can leave the rest with him.

If I know any thing of my heart, I am sure that I care more for the success of my ministry than for any worldly interest. And upon a review of my life, I must be confident that the three strongest desires which have habitually influenced me for years, are (1.) To be delivered from sin. O if this could be, I could bear any thing, and be happy in poverty and disgrace. (2.) To enjoy God. I think I surely long more for this than riches or honors, and would give up every thing for it. (3.) That God's kingdom may come. When I hear of any appearance favorable to Zion, my heart is glad. I would rather be an instrument in promoting this interest than to wear laurels for learning, eloquence, &c. I think I have had and daily have, fair opportunities to make the experiment. Since I have been in this place, I am more than ever convinced that I am spoiled for the world, that I cannot live on popular breath or the estimation of the gay. I cannot live confined to their society. The company of the pious, though poor, is far sweeter. I must have the conscience of good people on the side of my preaching, or all the applauses of the world are irksome and terrifying to me. I must have christians for my companions, and cannot live in the world. I know I have a dreadful body of sin struggling within me. I know that pride has much

influence in my best public duties, and has more influence on my deliberate and habitual conduct than any other wrong affection; but I think it does not govern. Still I ought to be cautious. My zeal to propagate the truth may be a proud and wilful desire to support my own sentiments. From the zeal which appears in politics, and among the most corrupt sects in the christian church, it is evident that this is one of the most powerful principles of the natural heart. And when I see the worshippers of Moloch flaming with zeal for their god, and sacrificing their very children to him, my heart says,—What zeal, what sacrifices, what willingness to resign up a child to God, can I depend on as evidence of true religion?

February 26th. Yesterday I sensibly felt for a moment what boldness and fortitude in preaching would result from disinterested humility, that should be perfectly indifferent to the good opinions of others as a personal honor; and saw how different was the assurance of a self-confident spirit; and had a glimpse of the principle which rendered the meek and humble Jesus so intrepid.

Monday, February 28th. Yesterday I went to the house of God under a great sense of my own unworthiness, and fearful of making attempts at eloquence, lest I should be influenced by pride. I endeavored to speak with all the simplicity and sincerity of one who had no regard to the opinions of men, any farther than not to injure the cause of religion, and I found myself much assisted, although I depended much on extemporaneous exertion. I found a solemn sense of divine things more beneficial, even to render my services acceptable, than all the flourish of affected zeal and eloquence. Let this remove the objection, that if I should become unstudious to please, I should lose my influence and degrade the gospel.

I have lately been so fearful of selfishness and pride that I have scarcely dared to move. I now see that their motions have been as constant as the palpitations of my heart, and have exerted an uninterrupted influence on my external conduct,—sometimes to spur me forward to zeal in the line of duty, sometimes to hold me back and to weaken my exer-

tions, and sometimes to turn my feet aside from the right path. Let me never again be blind to their motions, or be at a loss when to find them in my heart. O how can I bear to live with these filthy vipers in my bosom until I am fifty or sixty years old? But it must be, if I live at all. What can I do but resist them with all the strength that God shall give me, and take care that they are not suffered to shape or influence my outward conduct? But of this I am sure, that I must not omit or relax in a single duty, for fear of being influenced by improper feelings. I must pursue my course and strive to purify my motives.

When I see those of whom I have formed the best opinion, complaining and mourning for sin, saying that they view themselves the greatest of sinners; professing more readily than any other grace, a deep sense that they deserve nothing at the hands of God, that they have not the least dependance on anything they have ever done, that they are willing to be saved by mere mercy, and that God should take the credit of their salvation to himself; when I see them afraid of deception and jealous of themselves; I am conscious that all this is exactly my own habitual experience; but then I apprehend that my consciousness of being unworthy arises, (not like theirs, from a superior acquaintance with my own heart, but) from the obviousness of my sins. When I hear a dying saint say of her bodily pains, "These are nothing to the pains of sin;" my whole heart says Amen. With Mrs. Rowe I think I can certainly and habitually say, If God should bid me form a wish, and take whatever in heaven or earth I had to ask, it should not be the wealth of this world, nor the crowns of princes: no, nor yet the wreaths of martyrs nor thrones of archangels: my first request is to be made holy: this is my highest concern. When I hear the most humble christians declare that they have not the least hope of advancing one foot in their course, any farther than they are carried by God,—that they have no strength against one temptation—that they shall do every thing that they are left to do,—that their only hope for pardon, strength, and life, is in God; I know that I

habitually feel the same: Yet I fear that conscience may do all this. When I heard an eminent saint to-day declare that the days of her affliction had been the sweetest days of her life, I knew that I could say the same; and then my soul replied, What is it that can have made my afflictions so happy, if I had not true religion? My soul trusted in God that he would do right, and would protect me as far as it was best, and make the trials work for my good; and I felt a delight in committing the case to him, leaning on, and communing with him. Could all this arise from the mistaken supposition that he was my friend? But yet, if I love him, why do I not keep his commandments?

How impudent is sin! It would lead one on to commit the most daring crimes when conscience testifies that God is looking on, and would deliberately rush upon the thick bosses of his buckler. When it acts in an Atheist, it does not appear so impudent, as when it shows all its airs by the very side of an awakened conscience. In christians its awful impudence appears to the greatest advantage; which probably was one reason that such a body of sin was left to abide and work in sanctified hearts. Here it discovers its true nature, and shows itself to be as impudent as hell.

March 12*th.* A great sinner I am, and I have a great sense of it; but is it anything more than conscience? Could I so conduct myself if I had religion? And without it conscience would not sleep in a man in my station, and studies, and living in an awakening. But if I have a sanctified part within me, I have amazingly strong corruptions too. Yet if I have not a sanctified part, what mean these exercises? The other day, under an exquisite sense of sin, I clearly felt that all that I could do could, in the nature of things, have no tendency to atone for the least sin. I believe the feeling is habitual, and that I am not erecting a superstructure of self-righteousness. To-day the feeling returned, and while I was thinking what sacrifice I would be willing to make to escape the dominion of sin, I forgot myself, and turned in my mind what I would be willing to suffer to atone for what is past. But I was awa-

kened out of my reverie by the disgust which arose from such a thought; a disgust which I did not artificially raise; for my reasoning powers were so absent, (I not being in self-examination, but borne down under a sense of sin,) that I pursued the thought as though I expected to find pleasure in it. I felt that all the atonement that I could make (accepted or not accepted) was insipid, and had no relish with my soul. It was free grace that I wanted. If I know my heart, I am willing to receive mercy, and on God's own terms. My heart is submissive and pliable. I would come to any terms which God should appoint. I think I certainly desire, above all things of a personal nature, pardon by the mercy of God in Christ,—strength, and assurance of strength to carry me through my warfare, (the thought of being strengthened and loved by a lovely, all-sufficient Saviour, how sweet!) and a complete deliverance from sin; or if I must still sin, that it may be the means of humbling me, making me more circumspect, and exalting the riches of free, astonishing grace. I have, in a lecture, been studying to discriminate between true and false repentance; and have inquired, (1.) Is your sense of sin connected with a sense of the purity, holiness, and justice of God? My heart replied, Yes, as I wish not to make any alteration in Him. I wish him not to be less an enemy to my sins; but O for pardon and strength. (2.) Have you much anxiety for the sins of your heart, as well as conduct; setting a guard over small sins which are invisible to the world? Certainly, I have lately, as is evident from my late journal. (3.) Does your repentance produce actual renunciation of sin; making you resolute not to spare any sin, even those which may conduce most to present advantage? Does it render you meek, gentle, and humble, easy to be entreated, full of mercy and good fruits? Here I pause.—I cannot answer in the affirmative to all this. I think there is no favorite sin that I would wish to retain, whatever the renunciation of it would cost me; and that there is no duty which I would willingly neglect, whatever be the sacrifice or labor, or immediate consequence to me. I feel gentle, submissive, and broken—But ah! my

strong corruptions. When I would do good, evil is present with me: and what I would not that do I. O wretched man that I am!

Have been reading my journal. How solemn the review of past years! What an awful examination shall I sustain when all the sins of my life shall be collected together, and an account taken of them. Black has been my life; I need seas of blood to wash me clean. Egypt never was darker. Awful! awful! God be merciful to me a sinner! By my journal I was much struck with the distresses which sin has caused me through so many years. O let it not be suffered so to disturb my peace again, and turn my years into years of hell. If I have any wisdom I shall be taught with the briers and thorns of former days. In reading this moment the 88th Psalm, I perceived that good men have gone through dreadful scenes; and I could say with Heman, "I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted." A momentary sweetness passed through my mind, while in his language I plead, "Shall thy loving kindred be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark," &c. In the darkness and distress which I felt about leaving New-Hartford, and amidst the apprehension, (like that of Jonah, whose sins I imitated,) "I am cast out of thy sight," the Lord was at work beyond the bounds of my sight to prepare this station of usefulness and happiness for me. This is fact. I see, therefore, that it may be the case, that amidst my present darkness, he is preparing for me joys for following years, and a pleasant habitation forever.

[Written January 9th, 1830.] A scene which took place in the forenoon of March 14th, 1803, I have never forgotten. As I was walking the streets of Newark, pondering upon my sins, a flash of light came across my mind, sending home a conviction of sin, which instantly deprived me of hope. I do not know that I could be more sure of being in an unregenerated state if I were in hell. The following dialogue then took place with myself: "Well, go to Christ, as you direct

other sinners to do." "But he is away beyond the hills, and I cannot get to him." "Well, ask God to bring you to him." "But the prayers of the unregenerate cannot ascend above the clouds. I have nothing to stand upon to begin." I felt then totally undone,—helpless and hopeless. I died then, as Paul did on the plains of Damascus. Instantly the scene changed. "Well, if that God who, self-moved, let down a hand to pluck Abraham and David from a state of unregeneracy, self-moved shall let down a hand to pluck me from destruction, I live; otherwise I die." I was composed in a moment, and seemed to lie down at his feet, and rest every issue on his will, without a struggle. And had the words of the leper been in my mind, (Mat. viii. 2,) "Lord, if thou wilt, thou canst make me clean," they would have exactly expressed my feelings; they would have expressed precisely all the hope I had. Was not this a casting of myself entirely on the sovereign mercy of God? Was not this resting every hope, tranquilly, upon his sovereign will? This I have learnt from the reflections of near seven and twenty years, to call the dernier resort.

In that spot, at God's feet, without asking him what he would do with me, I chose to lie, contented to have his will done, and fearing to know the result, lest, if it should prove favorable, (which betrayed a secret hope,) I should be proud. Thus I continued through Monday and Tuesday. But out of that death and submission arose the life and light that followed; just as in the case of the first death and resurrection of the sinner, his death to all hope, (Romans, viii. 9,) and his resurrection to hope in Christ.

The week that followed changed the whole character of my experiences and preaching, and made them permanently more full of Christ.

Monday, March 14th. I set out on a preaching tour among the neighboring congregations; and the Lord, both on this and former tours, has bestowed the greatest personal blessings on me, while I have been laboring for him. On Monday and Tuesday I allowed not myself to hope that I was a Christian, put myself in the attitude of an awakened sinner, applying

the sermons which I heard addressed to sinners to myself; pleaded for an interest in Christ; felt a tender conscience; was very fearful of pride and every movement of animal affection, which should lessen a sense of my ruined condition and total dependance on sovereign mercy; felt most happy in this state of mind; felt uncomfortable, when for a moment I lost a sense of my straits and necessities, and coveted the pleasure of lying, all my life, at the feet of God, trembling in uncertainty, that I might enjoy a sense of dependance, and feel after a precious Saviour. I had for some weeks been much in the same frame, and had fully felt that I was utterly in the hands of a sovereign God; that if he should not renew me, I should perish; that if he should not be disposed to give me an interest in Christ, all exertion could not move him to it, and that my eternal life hung suspended on his mere pleasure. I longed after deliverance from sin; longed to be made holy by the influences which are descending around me; but dreaded flights of joy, lest they should raise me from my proper place. All these exercises had been very distinct. Monday I was at Springfield, and Tuesday at Bottlehill; accompanied on the tour by Mr. Thompson. Mr. Richards met me at Bottlehill, and staid all night with me. In the evening we discoursed largely on the subject of christian experience; I proposing questions for him to solve respecting the decisiveness or indecisiveness of sundry marks of piety. I expressed to him my doubts of my own religion. I complained that I had always found it difficult realizingly to feel that I deserved eternal punishment. He said that christians obtained this sense by seeing that God is so unspeakably lovely, that no conceivable punishment is great enough for sinning against him; that he had seen God's holiness, purity and justice to be so glorious, that it appeared if men should never commit an outward sin, they would deserve to be eternally damned for not loving him. While he was conversing, I thought I had some glimpse of the excellent purity, grandeur, awfulness, and sweetness of divine holiness; and saw that I had been searching for the door of deliverance, on the wrong side of the room, in seeking

a sense of the evil of sin from examining what I had done rather than what God is. I was convinced that a view of the purity of God would best discover the awful nature of sin, and would be most effectual to produce true and deep repentance, self-loathing and actual renunciation of sin; and my heart said, "O for such views of God forever!" I mentioned another prime difficulty that I had always felt, viz. to apprehend Christ as bearing my sins, and being a proper substitute for me. I stated what efforts my reason had made to examine the nature and end of the atonement, and to obtain this apprehension. He observed that common christians could not go into this critical examination of the atonement,—that with them all was a matter of mere faith and reliance on the promise and oath of God to accept the sacrifice of Christ as a substitute for them; and that from a sense of the value of Christ's personal character, and consequently of his blood, they felt it proper that his death should be accepted as a full atonement for them. I was convinced that I had been substituting reason for faith, that I ought to yield more implicit belief to the testimony which God had given of his Son, to look with a believing eye on those precise aspects which his priesthood assumes in the [illegible] Epistle to the Hebrews, rather than on my own systematical reasonings, and that a failure here had been my great mistake, by means of which I had been so long destitute of an adequate sense of Christ as my substitute. O for more faith and less of the pride of reason! O for the meekness, and if I may so say, the passiveness of faith, to submit to the righteousness of God! He disclosed to me a distressing conflict which he formerly had had on this point; which subsided in consequence of a transporting contemplation of Heb. vii. 26: "For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." As soon as these words were mentioned, they appeared transparent, and to contain within them all that I wanted, if I could only break the glass, and get at the treasure. With these feelings I retired to sleep.

When I awoke, that glorious High Priest was before me, just as he is expressed in Heb. vii. 26.

Wednesday morning, 16*th*. Having noted down the particulars of last evening, coloring them no doubt with the views I had this morning, I then proceeded in my diary thus. Read the context to the verse which was repeated last evening. O what emphasis does Paul, throughout this Epistle, lay upon the priesthood of Christ:—Much more than I have done in my experiences, which have been more concerned with the divine government, law, &c. This morning I have felt that there is a ponderous reality in the priesthood of Christ, and that it is a great honor to the holiness of God that no sinner can be admitted to him, but by the sacrifice of our High Priest. My heart has been moved and delighted with a sense of his priesthood. There is much more reality in it than I have hitherto discovered;—a reality which I am now convinced that neither flesh and blood, nor any reasonings can reveal. I begin to think that when saints get to Heaven much of their happiness and astonishment will arise from views which they will wonder that they had not possessed before, as they will be views of that glorious scheme of salvation which had been revealed. I now perceive why many evangelical ministers have in their preaching drawn the greatest motives to love and obedience from the cross of Christ. My soul has some melting sense of the blessed High Priest, the way of access to the awful majesty of divine purity,—or rather, the way into the holy of holies; for I feel that the expressions made by the Holy Ghost, in the Epistle to the Hebrews, are best adapted to convey the idea to our weak apprehension. O for clearer views of the priesthood of Christ! O for more faith, and less dependance on reason! These new views, were they clear enough, would, I perceive, be ravishing, and would be the best preservatives from sin. Let me not seek darkness, (under the notion that ravishing discoveries would raise me up to cast me down) as a guard against sin. This light is the only thing that will purify the heart. It is the cross of Christ, seen and felt, that must crucify sin.

O for these views! Let this be my search and prayer this day and forever. I am resolved to attend more to the Epistle to the Hebrews, and will try to drink from the fountain,—to take in the precise representations of the Holy Ghost, and not confine myself to artificial and systematic views of my own. This has been my great mistake. The Scriptures are admirably adapted to the weakness of our apprehensions. I am convinced that christians generally have much more sense of the priesthood of Christ than I have had; and hence this subject, (which ought to have been so conspicuous and frequently urged,) has been so awfully overlooked in my preaching. It has been a just complaint that there was not enough of Christ in my sermons. And when I have spoken of the atonement it has been in a clumsy, systematic way, in which the most charming views of it have been passed by. What I have said on this subject has been the stiff and frigid statement of one devoid (in a great measure at least,) of spiritual discernment. Before the majesty of this spiritual truth, how do the little arts of seizing the passions by loosely, lightly, and I had almost said profanely, talking of Christ's scars and sighs, bow and flee away. In how unhallowed a manner have I treated this infinitely dignified, this holy and heavenly theme! I now perceive that self-righteousness may be chiefly if not wholly renounced, without any proper faith in the priesthood of Christ, (for I believe I had mostly renounced it before,) and for aught I know, without any true religion. There will be no self-righteousness in hell. And I know not but a sinner may be so enlightened on earth as to renounce it. He may undoubtedly like the damned be convinced that he deserves misery and no favor; and what is this but a renunciation of self-righteousness? If it be asked, what then keeps him from despair? I answer a hope that mercy may yet be extended to him by a sovereign God. If it be asked, why does he pray and use means? I answer, because he rightly believes, that in this way he is more likely to receive saving light, though he is too much enlightened to suppose his duties will purchase any favor. I am convinced at least, that all these secondary signs

of religion fail of satisfying the enlightened and jealous mind; that nothing can satisfy but a direct and clear view of God and Christ. O let my mind be filled, be purified, be happy in these views! This will be the peace which passeth understanding. This, compared to a confinement of views to my sinful self, will be what manhood is to infancy. I would leave the first principles and go on to perfection. By my sins I have been kept a babe, if I be any thing. If I have any, I have but very little religion.

During my journey to Turkey, the same day, I could think of nothing with pleasure but this sweet and glorious text; and when the sense of it was a little abated, I was enabled repeatedly to renew it, by thinking for a moment of the holiness of God, and my own impurity; and then I could again sweetly say, "Such a High Priest became us," &c. During Mr. Thompson's sermon from the words, "The soul that sinneth, it shall die," my mind was solemnly fixed in a view of the reality of all he said, in a view, clearer than ever before of the holiness of God,—the evil and ingratitude of sin as against the Father, Son and Holy Ghost, and the need of this blessed High Priest, and his love in undertaking and dying for men. And when I came to speak after his sermon, I was affected, spoke with simplicity and feeling on these points; informed the people that I could not convey the sense I had of the holiness of God and the glorious mystery of this High Priest; that flesh and blood, I was sure, could not reveal it to them. I could not bear that any should lose so much as to lose this precious Saviour, and affectionately invited, and urged all to come to him. Although I took no pains to speak, and was only struggling in vain to get out the sense of these things which was in my mind, the people were melted under the discourse. My exercises this day will be more discovered in what I wrote next morning.

Thursday morning, March 17th. "Lord I believe; help thou my unbelief." I find that my sense of the atonement which depended on former reasonings, was not the true sense: this flesh and blood cannot reveal; and the only way in which

God reveals it is by exciting faith. We may reason on the fitness of the atonement; and after all, the true sense of it comes only by implicit belief of the heart, in the word and oath by which Jesus was constituted and declared the High Priest of the world. God has declared, (and the victim was so precious that it was proper for him so to do,) that he will accept this sacrifice for men, and we must believe him, and must expect to discover the reality and glory of the atonement by faith, and not by speculation.

Yesterday was a great day with my soul. I had very distinct views of the purity and holiness of God, of the way of access to him by Christ, and of the preciousness of our great High Priest; insomuch that in my public exhortation I could dwell on no other subject. I longed to recommend this holy God and this blessed Saviour to the people, who seemed affected by the representation, as being a representation of great things. After divine service I told brother Thompson that if these views, so new, of those great truths which are the essence and pith of all divine truth, and on which my mind had always labored with so much darkness, should continue, and my mind should remain so different from what it had ever been, and if I should, under the power of these truths, lead a new life, I should almost conclude that I never experienced the new birth before. When Mr. Thompson was preaching and praying, and making so much account of an opportunity afforded us to escape from ruin, I thought he was, (and saw that I had been, in my preaching and praying,) too selfish. I wanted he should make more account of the opportunity afforded us to worship, adore, and honor God and Christ, and my heart refused to follow him in prayer, and turned off to these subjects; feeling that an opportunity to worship God was the chief consideration which should excite gratitude. During the day I could think of Christ, and rejoice in him without sensible exaltation and pride; a thing perhaps unknown to me before. I felt that it was reasonable I should devote my life wholly to him, and that I was not my own but bought with a price. Sin appeared exceeding sinful, as being

against God and Christ, and derived all its evil from this circumstance. I perceived that I had been mistaken in supposing that a direct view of myself and my sins would be the most effectual guard against sin. From the effect which a present sense of the love and priesthood of Christ had upon my mind, I was certain that these views would prove the surest death of sin; that it was the cross of Christ that must crucify it. Now I resolved to seek for these views of him in order to conquer. Formerly I felt that God and Christ were set in opposition to each other, and was in danger of conceiving of Christ as taking our part, and of God as being against us. But now they appeared to be wonderfully united. It seemed that in all that the Son had done to introduce sinners to God, he was cheerfully honoring the divine holiness; which seemed to be greatly honored, in that sinners are not suffered to approach God but through the blood of the High Priest; that the Father in his readiness to send his Son into the world, and then to receive sinners through him, had as much love for men as had the Son; that Christ was not taking the part of man against holiness, and that the Father was ready to take the part of man in a way consistent with holiness, being as willing to receive sinners through his Son, as his Son was to be the medium and intercessor; and that it was out of regard to the holiness of God that the Son is the High Priest to bring sinners near to him. There appeared a perfect harmony, and no difference, between them. I adored, delighted in, and was humbled before, this plan of salvation. I saw it; I saw it wonderful and glorious,—just as I wished to have it. I wished to approach God and be saved only in this way. I wished not to have my part taken, only as the part of holiness was taken by the same means. This discovery of the holiness of God, and the blessed High Priest, was like a sun to cast light all around. Every part of truth opened to view,—such as the common mercies of God,—the love of God and Christ,—obligations to universal holiness,—ingratitude, sin, &c. I could not bear ever to sin again. I felt humble, meek, gentle, kindly affectioned towards men, indif-

ferent to the opinions of the world, to honors, distinctions, riches, and desired nothing but clearer views of God and Christ, and to serve, glorify, and enjoy him. These feelings were not wrought up by pains: I seemed only to lie still and receive them. They were not excited by calling in aid the animal affections; these lay uncommonly still. The view was spiritual, still, humbling, purifying, abstracting from the world, and silencing to selfishness, pride, and every evil passion. All was silent wonder and complacency. Yet all the time, though happy, affected, and wondering, I was sensible that I had only a faint glimpse of the glories of God and Christ, and felt guilty that I saw no more. That blessed verse run in my mind, and burst forth in every prayer, exhortation, and private discourse. When I, for a moment, lost a sense of the beauty of the plan of grace, I would reflect, "For such a High Priest became us who was holy." The holiness of the High Priest (which was the thing most sweetly affecting to my soul, as it showed me that there was one, polluted as I am, which a holy God could accept for me,) would revive a deep sense of my own impurity, the purity of God, and the consistency of the plan of grace. I feared to lose these views,—views of the very thing which I had long desired to see. I wanted more of them. I feared hypocritical worship, and every thing but meekness, sincerity, love, adoration, faith, and gratitude. In the evening, at my lodgings, I could not but recommend this blessed Saviour to the youth of the family. I clearly saw, what I never so saw before, that he was a perfect medium of access to God for a whole world,—that all might come to God by him. In my bed-chamber, in secret prayer, all these views were perhaps more clear than ever. I felt that I might be saved,—that I was brought near to a pure God by this High Priest, and saw how I could approach God and be saved by him. It was easier to realize this great truth, (which had always been the most difficult of apprehension,) than any thing else. I felt that I could not pay any thing in return. It was all free, rich, astonishing grace. I was an eternal bankrupt, overwhelmed with obligation. In the light of these discove-

ries, all the common mercies of my life swelled to an amazing size. I wanted and longed that my wife, child, sister, father, and all my friends, and all the world, should see, adore, and enjoy this Saviour. I felt like one who had found a great treasure, and wished to have all know of it, and share it. I felt that I certainly did take firm hold of the great High Priest,—that it was clearly a right hold,—that there was not a phantom in my embrace, but the very High Priest whom Paul recommended to the Hebrews. He appeared a solid rock on which I certainly stood firm. I had even then no excitement of animal affections. All was still, solid and real; and for the first time I lay down quietly on my bed in the full assurance of hope; not a single doubt of my salvation remaining. Oh what a blessed change in twenty-four hours! This is a blessed morning. How trifling is learning, fame, every thing, to these discoveries of Christ! I feel willing to suffer labor, fatigue, shame, contempt, and even death for this glorious Redeemer. O give me this life of communion with him, and I desire no more! Never did I before make this aspiration with half so much solid reality of desire. Every thing appears like filthy trash to this. All the Bible, all truth opens, and appears solid, weighty, and glorious. Turn which way I will, light shines around me,—on every contemplation—every truth. O Lord give me faith and keep me humble! To think that after so many and so great sins and abuses of privileges, he should reveal himself to me! To think that he should from eternity ordain me to everlasting life! Why me? Why me? I am astonished. I am sweetly overwhelmed and swallowed up.

The state of my mind, the rest of the day and evening, will appear from the short record which I made next morning.

Friday morning, 18*th*, *Baskingridge*. Was affected yesterday when I entered the house of God at Baskingridge, and saw the crowded seats, and solemn countenances. The place was awful, for God was there. I was much affected in prayer with a sense of Christ, and wept;—was enabled to plead with him. Mr. Thompson having read a most precious hymn of

praise to Christ. I could not help speaking a word to the people before they sung it, praying them not to trifle with such precious words and lose such a heavenly treasure. In every prayer through the day and evening, and almost in every individual petition, I had a distinct sense that God was too holy to suffer such polluted creatures to approach him but through the blessed High Priest. In proportion as I could apprehend this medium I was delighted. I did not wish to go to God in my own name. I durst not for my life approach directly to immaculate holiness. How can it be deemed a privilege to be excused from using this medium, and to go naked to him who is a consuming fire? While a hymn was sung, expressive of God's hatred of sin, it seemed to casting the angels out of heaven, Adam out of Eden, turning this world into a vale of tears, my sends into hell, and yet appeared more expressive of laying his wrath on his beloved Son. I had an awful sense of his majesty and holiness, and sin appeared, as being against such a God, more dreadful than ever. I never felt such a calm, solid, strong opposition to sin; an opposition which I could trace to its source, being able to tell and to know why I was opposed to sin, viz. because it was against such a holy God.

In the evening, while hearing divine truth preached and sung, I saw these truths [which I had felt through the day] to be real and certain. I saw that it was one thing to talk, and another to feel—saw that certain truths which I had often expressed, were far different from what I had conceived them to be, and other great truths that were uttered by others I perceived would be greater than either they or I then conceived, if fully realized. I saw that it was a different thing to approach God from what I had formerly imagined. When joining in prayer with Mr. Armstrong, my mind was more deeply fixed throughout than perhaps ever before when joining in prayer with another. In exhortation I was enabled to give such a description of the great and dreadful, the holy and just Majesty of heaven, as induced one minister to call in question his religion, another man to doubt, who had not

had a doubt in seven years, and another minister to say, "O, his too much." These things were designed only for angels! I was enabled also to give such a view of the great High Priest as was said to be refreshing to christians. I mention this only as an evidence of the state of my mind. I felt this morning that this sense of God and Christ would always keep down pride, passion, selfishness, and is the most powerful principle against all sin. If this is faith, let me never again complain that faith will not fortify the heart against sin. It has been because faith was too weak that it has not more prevailed. If it is this to be united to Christ, then life flows from such union, and he is indeed the vine to the branches. While opposing a general meeting of the congregations, my heart kept with love to Christ, when the question arose whether I was opposing his beloved interest; and I clearly saw that I would sacrifice character and every thing to serve him. While on my way to Lamington I had some sweet meditations on these delightful subjects; and one idea appeared so real and important that I stopped on the road to note it down with my pencil. It was this—that we can have no view of the priesthood of Christ, without an accompanying view of the holiness of God.

Lamington, two o'clock P. M. These views which I have had are certainly opposed to pride and every sin, and are the only means of conquering sin. For two days past I have scarcely had a single thought for my own character, or any private interest. Formerly, when with my brethren, I used to study the character which I should support. But scarcely a single thought of the kind has intruded for two days. My mind has been employed in thinking, not what I am, or am to be in the eyes of men, but what Christ is. How different is religion from nature! How different is the sanctified from the unsanctified heart in every feeling, view, motive, and motion! May I this day speak for God,—with proper views of Christ,—and with great success! O for a day of glory!

Nine o'clock P. M. In a certain part of the public service Satan or my own wicked heart suggested that one of my

brethren would be more acceptable to the people than myself. At once the feeling prevailed, "And is it not enough for you to share the love of the Redeemer without the applause of men? Could such a one as you expect more?" It is, it is enough. I am satisfied: let others take the applause. Have felt to-day that I might indeed be easily saved, and that Christ is sufficient for the whole world. In reviewing my late humiliations and distresses, and glooms and doubts, and cries for mercy, and the consequent relief and joy, I am more sensible that to humble ourselves before the Lord is the only way to be lifted up. And when in future days I shall find my heart broken at God's feet, let me remember this, and patiently wait his time of deliverance.

Sabbath morning, *Connecticut Farms.* The past week I have thought with myself—How much calmer, sweeter, brighter, happier, to live thus, to enjoy the blessed High Priest, a clear conscience, and the assurance of a happy immortality, than to sink into sin, pride, self-seeking, worldly-mindedness, and be filled with darkness and shaken with tempests. Why should I then return to folly? O let it not be. My desires for a new life are calm, solid, and strong. I desire to be made, through every future day, very different from what I ever have been; and to be enabled to look back upon this era as the period when, (if I did not begin to see,) I was, by a second touch of Christ, like the men of Bethsaida, (Mark, viii. 22, 25,) brought to more distinct vision. I am not my own but his who brought me from the pit, and I have a desire to do something for this divine friend, something to please and honor a holy God,—and to be wholly devoted. I now see that God could easily bring me to be willing to suffer reproach and misery, and even death, from a direct and mere love of him and his Son. I think I certainly feel something of this temper. O how much better to renounce the idea of being great, and respected as a man of learning or influence, and become an humble christian, let it cost pride as many grinding pains as it may, and retain a clear conscience, an humble confident hope, the bright shinings of a Father's countenance, and be a

tender, meek, modest, affectionate, humble saint, dead to the world, dead to the opinions of men, (any further than duty binds us to respect their opinions,) and thus avoid the conflicts of pride, and the darkness, falls and guilt which pride occasions. I certainly would rather be thus, retired from the world, unknowing and unknown, possessing only the excellency of modest and solid worth, and enjoying God and Christ and heaven in the house of my pilgrimage, than to be the most celebrated divine on earth. Let me in my dress, house, studies, preaching, company, address, intercourse with men, journies,—and every thing, take and hold this ground so crossing to pride, but so congenial with a spiritual mind. I can now contemplate God and Christ with tearful tenderness, and can draw from them all my arguments for repentance, for active service, for suffering, and for holy living. I can contemplate them and their love without pride. To enjoy them and hope for salvation, does not lift me up as once it did. My heart is afraid of pride and presumption, and is jealous and cautious lest something should awake, and grieve away my Beloved, and trembles at the presumption of speaking one word to God, but sensibly in the name of Jesus, or even of thinking of him, but as being brought near by the blood of his Son. Yet perhaps it is impossible to have a full and immediate sense of this in every petition and thought of God. Perhaps, preserving a general sense that he is reconciled by his Son, I may acceptably present petitions to him, as a reconciled Father, without always having a direct view of the priesthood of Christ.

My present views have marshalled before me such an immensity of objects to pray for and to thank for, that in prayer this morning, I rapidly passed through a great variety of matter, not knowing which to take first, nor when to stop.

Formerly I had much exertion to make to brace myself with resolution against the fear of man. But during a considerable part of the last week, I had no more thought of guarding against this than against murder; the consideration of human opinions being wholly out of mind, and swallowed up in view of God and Christ.

O what wonders are these! And has God indeed chosen me from eternity? Has he redeemed me by the blood of Christ,—called and sanctified me by the Holy Ghost,—put me into the ministry,—and so wonderfully blessed me therein? O his affecting faithfulness, that without any seeking, contrivance, or wisdom of my own, he should take care of my salvation, during all my forgetfulness of myself and him! And is the creature, who, under all this mercy, has so much sinned,—is he pardoned? Are my crimson stains become white as snow? Am I indeed as a child? May I be assured of being delivered from those devices of Satan and my own heart which I feared would prove my ruin? Am I to conquer, and to live near to God? To live a serene life after all my distress and fears? After all my guilt, to die a happy death? and to reign on an eternal throne? O, grace, grace, grace! O, the ocean without a bottom or a shore! Now Lord I am wholly thine! Riches, character, the world, are dead. This is no passion, but a solid reality of feeling. No tender tumult,—all is calm,—more like clear vision, than an elevation of animal affections. I see it all in a holy God, and a holy all-sufficient High Priest. I pant after more knowledge of them; and if I know any thing about humility, I am deeply humble while I view these things,—while I view them with scarce a doubt of my adoption. In former times, when my hope was strong, it would arise from tender meltings of soul; now from a direct view of a holy God, and the blessed High Priest, who brings me near to him, and it is now therefore a much more solid thing. Formerly my hope made me think myself more than others; this makes me forget all such comparisons,—makes me appear a bare naked nothing before God, and to wonder why he should set his love on me. And when I think of others, it is only with desire that they may share with me in these views and blessings. These views bring me to abhor and dread the least secret movement of sin,—to watch against it, and long for more views of God, and of the great mystery of redemption,—to be tremblingly fearful of God's withdrawment. They render more affecting all the common mercies of my

life, and bring me to see that the government is, and ought to be, the Lord's. The question of having another to govern or decide, is dead; and the revival of it would seem strange. The more guilty I feel, the happier I am; for without a sense of guilt, I cannot relish the precious High Priest. And I can easily conceive that a sense of guilt will be felt through eternity among the redeemed. When I ask, Do I possess a right idea of the holiness of God and Christ? I can decide the question thus: By holiness it is evident I mean what is opposite to my sin; for when I lose a sweet sense of the propriety of a holy High Priest, I revive it by looking at my pollution, and seeing the necessity of a High Priest of an opposite character; and then the sense of his holiness becomes sweet, and at the same time, I approve and reverence the holiness of God the Father. I have had an awful sense of this holiness, and tremble at the thought of approaching him, except through the mediation of Jesus. When following others in prayer, or when looking forward to public worship, I have trembled at the thought of making one petition, or doing any thing, but in the name of a mediator. My present views produce gratitude, whichever way I look, wonder, astonishment,—a sense of bankruptcy,—of obligation to live and to die for Christ,—joy, trust, confidence in his veracity and all sufficiency for a whole world. They bring my lost time before me,—show me that there is abundance to do and to think of,—and the importance of being up and doing. They produce a tender desire that all my friends may see and enjoy this glory and honor, this God and Christ. They produce a living principle, strongly counteracting pride and every sin; and I clearly perceive that if this principle should become strong enough, it would drive all sin from my heart, and make me holy as God is holy. I have not enough preached Jesus; and when I have preached him, it was not enough in the simplicity of the gospel. I have had too much the awkward formality of system, and have not presented him precisely in the right aspects. Were I now to preach any sermon that I possess, I should drop many of the expressions, and should speak of Christ in

words more resembling the life. I ought to have taken the phrases and aspects of this great mystery more directly from the Bible, and made less use of systematic phrases. Nothing will crucify the world but the cross of Christ. During the past week I felt no agony of desire for the success of my ministrations, being more engrossed with the thought of pleasing God than even of converting sinners. Feeling that the cause was God's,—that he had power with a word to bring the prosperity of Zion at any time, I calmly left it with him. So my mind was moulded.

I am not without hope that the past week will form a new era in my life. Perhaps I have explored the mazes of sin, and the depths of Satan, long enough to fit me for the ministry; (for it is with reference to the people as much as to themselves, that God regulates the experience of his ministers,) and now he may design to lead me to an exquisite relish and a deep understanding of the great Redeemer, and to display more fully his cross for the crucifixion of sinners, and the relief of the broken hearted. He is now bringing me out of long perplexity in regard to temporals; and perhaps I may be now passing from the state of B, which (as described by John Newton) is marked with conflict, into the state of C, which is distinguished for happy contemplation. But let me not put off my armor as though the warfare were accomplished.

Am now going to the house of God, desirous to pray, to sing, to preach aright, and with success, and to enjoy the presence of God. All depends on him. I have dwelt particularly on these several petitions, not content with asking generally for the divine assistance. May divine influences descend this day all around and through the christian world. No blessing would be so sweet to me as this.

Noon. A calm, sweet, humble frame through all the exercises,—melting now and then when speaking of Jesus,—accompanied with a still but strong desire that success might attend the word. In the last prayer, I owned to the Lord that the cause was his, not mine; that he loved it better than I did; that the souls of men were his; that the whole case was

known to him; that he saw what was to be done; that all depended on him: and while I said, O that a blessing might attend the word, I adored his sovereignty, and left the matter with him, saying, "Not my will but thine be done." In pronouncing the blessing, I wished the rich blessings of the Father, Son, and Holy Ghost, might come upon the people.

Night. Felt some effects of exhaustion: less sensible enjoyment, and less fixedness of thought,—but an increasing desire to do good, as I proceeded in the sermon. Before the blessing I again addressed the people.

Wednesday, March 23d. Monday and Tuesday I visited my people; took much pleasure in recommending a holy God, and a blessed High Priest. Felt the effects of last week's views. Have seen that there is such a thing as being moved to duty by the fear of God and the love of Christ. Received a letter from a christian brother, admonishing me, with great plainness, to beware of the dangers arising from my new situation. At another time, I might have felt my pride wounded; but my heart was affected with gratitude for his faithful friendship.

I am deeply sensible that during all my ministry I have been under the strong power of unbelief. I have not seen the danger, and no wonder that I have not feared it nor prayed against it.

In my late attempts to gain more full views of the mystery of redemption, I have been convinced that the Jewish types were designed, not only to instruct that nation, but to teach christians also; being well adapted to the weakness of our apprehensions now. As for instance the entrance of the High Priest into the presence of the Shekinah by blood and sacrifice, and with so much awe and caution, helps our conceptions of the manner in which our great High Priest brings us near to God by the sacrifice of himself. The same of the intercession of the High Priest for the people,—the scape goat, &c.

How long the peculiar state of mind described in several preceding paragraphs continued, does not appear, as the record of his exercises is interrupted from March till September; though it is evident that, at the latter period, he had lost in some degree that deep and overwhelming sense of divine things by which his spirit had sometimes seemed well nigh entranced. Under date of March 3, 1804, he writes thus:

Was struck this morning in reading Phil. ii. 14, 15. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." In christian meekness and wisdom, what a dignity! Here is no carrying things by loud and pertinacious disputings,—no pert and loquacious attempts to correct every word that shall drop from others, not agreeing precisely with one's own mind. Among the crooked and perverse we must prevail and make our influence felt by the meekness of wisdom,—by a prudent deportment and temperate counsels, rather than attempt to storm, and carry the fortress with the strength of words. Here is a dignity and prudence, in opposition to rendering one's self common; a dignity which I have too much reputed hypocrisy, and selfish temporizing. But this wisdom I much want. Murmurings too are to be avoided in all cases: murmurings at want of success in my ministry, murmurings at general wickedness,—murmurings at unreasonable men,—murmurings at want of support,—murmurings at the trials of life,—murmurings of every kind.

March 5th. How comes it to pass that some worldly men preserve a character with fewer blots, are more generous, more socially sweet, &c. than many christians? Without considering the difference in natural tempers, I give this reason: in some cases, pride being the strongest passion, and more easily influencing the other corruptions than grace, as being more

congenial with them, can command the field with less conflict than grace can in other men; and being always in exercise, (whereas grace is not) preserves the man from indecent things more steadily than grace. And this principle when it has taken the government, is much more powerful than in the christian, who, being habitually engaged to weaken it, feels less its aid when grace is absent. Add to this, that Satan does not make such violent onsets upon one who is not resisting his dominion. A predominant corruption controls the whole man without opposition; whereas grace never controls the whole heart and is opposed. Some predominant passion which is congenial to the whole soul, and which controls the whole man, and that uniformly, may produce greater and more uniform *visible* effects than grace commonly does. Thus the unbelieving Jews have shown more unconquerable fortitude under persecution and contempt, and more unvaried adherence to their religion, than most christians. But this sentiment does not weaken the necessity of sanctification and good works.

April 5th, Sabbath morning. Yes, I now am convinced and assuredly know that the only way to be happy is to keep the mind independent of all worldly things, and to derive our happiness from setting the Lord always before us, receiving him for our portion, trusting in his fatherly love and protection, and looking on all the dreams of this life as about to dissolve in the light of eternity, when we awake in his likeness. The moment we come down upon earth to take our comfort here, we find our hearts the mark of all those shafts that are flying thick in this region of care, disappointment, sin, and sorrow. Then we are restless and pant after retirement. But why? Because the groves are stiller than our breasts, and we dream that our hearts would be as still if we were there. But alas, whether in grove or city, while turbulent passions disturb the breast, there is equal restlessness. And in grove or city there is equal rest while passion sleeps. Nothing can still and subdue the passions but the keeping of the heart in heaven. This is the great secret of happiness. "Their sorrows

are multiplied who seek another God." Ah, here is the cause of all my misery! I have forsaken the fountain of living waters, for broken cisterns. When I can be more independent of the opinions of men,—can have my pride, envy, anger, and avarice subdued by heavenly mindedness,—can again soothe the sorrows of life, as I once used to do, by looking on the near approach of eternity,—then, and not till then, I shall be at rest. Return unto thy rest, O my soul! Unbelief and guilt have prevented me from returning. I have got disused to view God with filial and delightful confidence, nourished by intimate communion with him, and therefore it is that I have become in so great a degree a stranger to peace. Vain world be gone! Thou art the enemy of my peace. Passion, be still. Let me again fly to the bosom of my God! "There would I fix my last abode, and drown the sorrows of my soul."

June 25th. A day for special devotion. I am now convinced that the occasion of my being unable to realize divine things, of the loss of the serenity and self-enjoyment which I formerly possessed, of the restlessness that cannot find a home, —of an incapacity to resist the distracting influence of the world, and to bear up calmly against its frowns,—is the neglect of my closet, and the discontinuance of days of special devotion. It is impossible for the soul to retain a realizing and soothing sense of eternal things, unless that sense is renewed and deeply impressed in secret meditation and devotion. The mind, unless settled in this way, will be too much distracted in public devotion, and in religious conversation, to obtain this sense, to such a degree as will fortify and support it. All my restlessness and irregular feelings are imputable, in a great measure, to this cause. The only cure must be sought in the renewal of secret devotion, and in days of special prayer and meditation. What contentment, submission, composure, and peace, would this enable me to carry into all the scenes of duty and care. I have now got a home. Last evening, (being the first Sabbath evening that we have been alone since we moved into this house,) in walking in my garden, I desired to conse-

crate the alley in which I walked to divine meditation, and prayed and hoped that it might prove more delightful than my former walks at New-Hartford, the loss of which I have so much regretted. O God, may this new habitation be the scene of peace and of heavenly communion for years to come! Here, in retirement from the world, may we cultivate the sweets of domestic enjoyment, and the calm delights of religion, while we enjoy the innocent amusements of the garden, and contemplate the beauty of thy works! May we now begin to see good days in proportion to the days in which we have been afflicted! A more retired state of reflection I am convinced is necessary, not only to devotion, to domestic and self enjoyment, but to furnish me with such views and impressions of divine truth as will give interest to my public ministrations, sanctity to my character, and savoriness to my conversation among my people.

In further reviewing my memoirs, (in which I was again interrupted by company,) I perceived that I formerly had a more exquisite sense of sin than I now possess, though I have now equal, and even increased cause of mourning and abasement.

At night.—I find the effects of the exercises of this day are a more tender frame of mind towards my fellow men, more feeling, freedom, and sweetness in prayer, and more complacency, confidence, and readiness in contemplating God. And art thou returning to my soul and restoring my peace, thou God of faithfulness and abounding mercy? When forsaken by every other lover, when driven from every other refuge, when unable to find rest for the sole of my foot in the wide creation, thou art my last resort: thy faithful bosom still offers me sweet repose. Let the world be gone. Let me but possess thee, my faithful Redeemer; let me but hear thy lips invite me home, and tell me I am thine, and I have enough.

Sabbath morning, July 1st. I have been this week writing upon the atonement. Regardless of ornaments of style, I have been feasting upon the richest truth. The effect is, not only more ease and force in my composition, and more

rapidity in the execution, but a sweet and easy state of mind, that I have not enjoyed for a considerable period. Cares sit light upon me, the world goes easy with me, I can receive my friends, and perform parochial duty, without anxiety. I can take my own natural course without constraint, a circumstance essential to my peace and usefulness, and acceptableness. I am deeply convinced, that would I find my life and ministrations pleasant to myself, and most useful and acceptable to the people, especially if I would live upon God and divine truth, I must take my own natural course in preaching, and keep my mind fixed on truth rather than style, and support a more grave and dignified independence of the opinions of men.

July 24th. I have been thinking lately that there must be some essential defect in my prayers, or they would procure for me more strength against sin. It has occurred to me that I have not called on the name of Jesus. Always making application to the invisible God, I have too much left a Mediator out of my account, as the Jews did. Had I gone directly to Jesus, as those did whom he healed in the days of his flesh, I might at least have touched the hem of his garment, and been made whole. For a week past I have made the experiment, and have almost entirely prayed to the Mediatorial King; and by some means or other my temptations and corruptions have been more restrained than for a long time previous.

In walking my garden this evening, I had one of those impressions which seem to be made by a sight of demonstrable truth. The truth discovered was this: In examining my state, I ought not so much to have dwelt on a review of collateral circumstances, as a careful review of the motives which influenced me in different scenes of my life; and my anxiety for the present ought to be, not so much whether I am new-born,—or if not, how I shall become new-born, as to take care that in all my conduct I do right from right motives, restraining every sinful passion, and conscientiously performing every known duty. I have been setting up a change as a sort of

abstract object of inquiry and pursuit, rather than taking care for the present to preserve, in small as well as in great matters, purity of heart and life. I must be more watchful and conscientious in innumerable small matters, and be, in all my feelings and conduct, under the influence of right motives. This is the only anxiety I ought to have for my personal character or prospects. If I can attain to right motives in all my feelings and behavior, I need be anxious about no other change. Let this then be the simple and direct object of my care.

January 6th, 1805. This day I have attained to one-half of three score years and ten. To this hour I have always been considering my life before me, and have been looking forward to happiness and usefulness, little of which I have hitherto found. But now I have awoke from my dream, and find, to my surprise, that before I was aware, the greatest part of my life has probably passed; certainly the greatest part of the enjoyment of life. Fifteen years more, (if I live to see them,) and I am fifty, and must probably begin to feel the decays and infirmities of age. If I would find my life, I must look back rather than forward. I have been often warned that I should be striving to overtake life until I should suddenly wake up, and find I had got past it. But I never believed it till I now find it true. What a vapor is our present existence! Vanity of vanities, all is vanity! It is high time for me to gird up my loins and begin to live to some good purpose. It is too late for me to spend my time in preparing accommodations to live here; it is time for me to be preparing to depart to the eternal world.

In February of this year, Mr. Griffin received a call to the pastoral charge of the first Reformed Dutch church in Albany. He seems to have been not a little embarrassed in respect to the manner in which he should dispose of it, and not only earnestly sought divine guidance, but asked the advice of several of his most judicious brethren in the ministry. The result was, that after a short time he deter-

mined to decline the call; a circumstance which seems to have been gratefully appreciated by his people, and to have entrenched him more strongly than ever in their affections.

April 7th. Another monument to the divine faithfulness I have to erect. Some weeks ago I was desired to visit a wretched man who was declining in a consumption, and who after having for several years persecuted his wife and daughter for their religion, was now bitterly opposed to serious conversation, and to the very sight of a christian. I went to see him. He treated me with greater outrage and spite than I ever received in the discharge of my ministerial duty. Though I approached him with all possible tenderness, he spurned me from him, absolutely refused to receive instruction from one whom he did not love or respect; and reproached me with being an injury to the town. I left him with a full conviction that he had committed the unpardonable sin by knowingly persecuting Christ in the person of his wife and daughter; and viewing him as a person given over of God, I determined to visit him no more. I mentioned this determination to one of my brethren in the ministry, who disapproved of it, and advised me to persevere in labors with him. I accordingly have visited him from time to time; and this morning I found him in a frame of mind which induced a comfortable hope that he had obtained mercy of the Lord. He expressed regret for his former treatment of me, and seems desirous to have me near him. The town which was filled with his outrage against me, and recognized him as conspicuous among the party opposed to the gospel which I preached, now sees the regard he has for me, and for the truth I delivered to him, as the acknowledged means of his salvation. I feel myself greatly honored and supported in view of the whole town, while I am reproved for meditating an abandonment of a poor dying sinner. Let me be encouraged to put my life in my hands, and look to God for all needful support in his blessed work.

During the session of the General Assembly of the Presbyterian church in May of this year, Mr. Griffin preached the annual Missionary sermon. His subject, which was "the kingdom of Christ," he illustrated and enforced with great beauty and power. The discourse has passed through several editions, and may justly claim a place among the highest specimens of pulpit eloquence which this country has produced.

August 8th. We have had a distressing drought. The clouds would sometimes gather, as though they made an effort to rain, but could not. They would rain a little and stop, as though it was hard for them to perform their wonted office. We have had also a most alarming and distressing spiritual drought. Vice has prevailed to a dreadful degree. Murders have been; suicides, to the number, I believe, of six or eight, have happened in town in the course of a few months,—three within the last week. Yesterday the people of this and some neighboring congregations kept a day of fasting and prayer, on account of the double drought. It was with us a solemn day. And lo! this morning the clouds pour down the rain plentifully, and as easily as April showers. The obstruction seems removed, as when the prophets of Baal were slain. (1 Kings, xviii.) The thunder this morning and the appearance of the clouds denote a rainy day. O the marvellous condescension and tenderness of God towards his poor infant creatures! What pains he takes to pursuade them, and prevail with them to look to him and trust in him! O that the drought which rests on the hill of Zion might be as speedily removed! Wilt thou care for the earth, O God, and not care for thy parched vineyard?

On the 20th July, 1807, died Dr. McWhorter, the senior pastor of the church, and on the 22d Mr. Griffin preached his funeral sermon, in which

he rendered a faithful and beautiful tribute to the memory of his venerable colleague. The sermon was published, and is valuable, not only as a fine specimen of eloquence, but as an important historical document.

The year 1807 was signalized by one of the most powerful revivals that occurred during his ministry. The only manuscript record that he has left of it is the following.—"Sept. 1807. Began a great revival of Religion in the town. Ninety-seven joined the church in one day, and about two hundred in all." A more full account of this revival, however, has been preserved in a letter which he addressed to the Rev. Dr. Green of Philadelphia, and which was published in the Panoplist of July, 1808. It is as follows:—

Dear Sir—

I am very willing to give you a general and succinct relation of the wonders of divine grace, which we have witnessed.

About the first of December, 1806, we were encouraged with some symptoms of a revival of religion in this village; but they quickly disappeared. In March, 1807, they were renewed, by means of several instances of sudden death; but again passed off leaving no effects at that time apparent, except on three or four persons, who have since made a profession of religion. The death of Dr. McWhorter in July, made a great impression on the congregation, which was sensibly deepened, in the month of August through the instrumentality of the Rev. Gideon Blackburn, who preached several times here with great zeal and energy. Though nothing extraordinary at that time appeared, yet we have since been able to trace first impressions to each of the four seasons above mentioned. The leaven was secretly and increasingly working

for nine months, before it became evident. We have since discovered also that during the summer God was preparing some for the scene which was about to open, by impressive and often repeated dreams. Days of dissipation were separated by nights, in which fancy would bear the sinner to the bar of God, and fill him with the terrors of the final judgment; terrors, which, though dissipated by the morning, would return with returning sleep. These nightly alarms gradually fixed the waking thoughts. Thus, at a time when every thing appeared to be still around us, secret anxieties were preying upon a number of persons, which, so far from being the effect of sympathy, were known only to God and themselves. In the latter weeks of August, I knew of nothing special in the congregation, except two or three persons, who began to be awakened, and four christians whose desires for a revival of religion were too earnest to be concealed from their minister. In this precise posture things remained for about a fortnight. To a few it was an hour of awful suspense. But in some of the last days in August it became apparent that the desire for a revival was rapidly spreading among the communicants.

As our sacramental sabbath was approaching, this church, in connexion with two neighboring churches, agreed to set apart the preceding Friday, (Sept. 4th,) for fasting and prayer; partly as a preparatory service, but chiefly to make supplication for effusions of the Holy Spirit. The day, which was spent in prayer, singing, and short addresses to the people, was marked with unusual stillness, accompanied with very pleasing appearances of humility, earnest desire, and a sense of entire dependance. On the following sabbath, a number of persons assembled at nine o'clock in the morning, to spend an hour in praying for their minister, and for the blessing of God on the exercises of the day; and this has since become the stated practice of almost all the praying people of the congregation; a practice which has been accompanied with effects very refreshing to themselves, and materially beneficial to the cause of evangelical piety. Those who attended at this first

season, unexpectedly found themselves animated with desires unfelt before, that God would, that very day, bring out his perfections to the view of the communicants: And this he did, to a degree that many had seldom or never seen before. On the evening of the following Monday, at a lecture preached in a private house, the first feelings which denoted the extraordinary presence of God, and the actual commencement of a revival of religion, were awakened, perhaps in every person that was present. It was no longer doubtful whether a work of divine grace was begun. During that and the following week, increasing symptoms of a most powerful influence were discovered. The appearance was as if a collection of waters, long suspended over the town, had fallen at once, and deluged the whole place. For several weeks, the people would stay at the close of every evening service, to hear some new exhortation; and it seemed impossible to persuade them to depart, until those on whose lips they hung had retired. At those seasons you might see a multitude weeping and trembling around their minister, and many others standing as astonished spectators of the scene, and beginning to tremble themselves. One sabbath, after the second service, when I had catechised and dismissed the little children, they gathered around me, weeping, and inquired what they should do. I presume not less than a hundred were in tears at once. The scene was as affecting, as it was unexpected. Having prayed with them again, and spent some time in exhortation, I attempted to send them away; but with all my entreaties, I could not prevail on them to depart, until night came on, and then I was obliged to go out with them, and literally force them from me. But this excitement of animal feelings, incident to the commencement of revivals of religion, soon subsided, and the work has ever since proceeded in profound silence.

Early in September, there were formed many private associations for prayer,—some male, and some female,—the happy influence of which has been manifestly and largely felt. I never before witnessed the communication of a spirit of prayer so earnest and so general, nor observed such evident and re-

markable answers to prayer. The agonies of parents have been such as to drive sleep from their eyes, and for weeks together, have been seemingly as great as their nature could well sustain. And these parents, in every case that has come within my knowledge, have each several children, who are already numbered among the hopeful converts.

Many professors have been severely tried, and not a few have for a time, given themselves over for lost. The Lord has indeed come to search our Jerusalem with candles, and to discover the men that were settled on their lees. Awed by the majesty of a present God, many could say, with Moses, "I exceedingly fear and quake." I could not help saying, if this glimpse of light dissipated so many hopes, what effect will attend the final judgment?

This work, in point of power and stillness, exceeds all that I have ever seen. While it bears down every thing with irresistible force, and seems almost to dispense with human instrumentality, it moves with so much silence that, unless we attentively observe its effects, we are tempted, at times, to doubt whether any thing uncommon is taking place. The converts are strongly marked with humility and self distrust: instead of being elated with confident hopes, they are inclined to tremble. Many of them possess deep and discriminating views; and all, or almost all, are born into the distinguishing doctrines of grace.

I suppose there are from two hundred and thirty to two hundred and fifty, who hope that they have become the subjects of Divine grace; and many remain still under solemn impressions, whose number, I hope, is almost daily increasing. The subjects of this work are of all ages, from nine years old, to more than three score years and ten; and of all characters, including drunkards, apostates, infidels, and those who were lately malignant opposers; and of all conditions, including poor negroes, and some of them hoary with age. I cannot refrain from mentioning, among the hopeful converts, three young gentlemen of the first talents and education, and of excellent families, who have abandoned the study of the law, in

which they have been employed for years, to devote themselves to the gospel ministry.

We have had but one sacrament since the work commenced, at which time we received ninety-seven new members, out of one hundred and two persons, who had been propounded a fortnight before.

While we gaze with wonder and delight at these glorious triumphs of the Prince of peace, and weep for joy to hear our babes and sucklings sing hosannas to the Son of David, we cannot but join in a general response, and cry, "Blessed is he that cometh in the name of the Lord; hosanna in the highest"!

I am, dear sir, most affectionately yours,

EDWARD D. GRIFFIN.

During his first residence at Newark, Mr. GRIFFIN frequently travelled two or three weeks at a time in company with some brother in the ministry, in those parts of New-Jersey which were comparatively destitute of the means of grace, preaching the gospel with great power and sometimes with great success. "It was on one of these preaching tours," says the Rev. Doctor HILLYER, "that the following interesting circumstance occurred to him. One night when we were not together, he lodged at a house near a hill called the Sugar-loaf. In the morning he ascended the hill to take a view of the surrounding country. While he was enjoying a delightful prospect, a maniac at the foot of the hill was meditating his death. With a loaded fowling-piece, he secreted himself behind a fence near a foot-path in which the Doctor was expected to descend. Providentially a neighbor passing by discovered him, and went to him and inquired what he was about to do with his gun. The maniac replied,

'Look up yonder, dont you see that man? He is a British spy sent over by the king of England to spy out our land, and as he comes down I intend to shoot him.' 'No,' said the neighbor, 'he is the minister who preached for us the last evening.' Upon this the unhappy man gave up his arms and retired; but it was fully believed by those who knew the state of his mind, that he would have shot our friend dead, if he had not been thus providentially prevented. The Doctor often mentioned this singular escape from sudden death with great sensibility."

In August, 1808, Mr. GRIFFIN was honored with the degree of Doctor of Divinity from Union College.

The Theological Seminary at Andover having just been established, Doctor GRIFFIN was appointed, in the course of this year, to the Bartlett Professorship of Pulpit Eloquence in that institution; and shortly after this appointment, he was elected by the infant church in Park-street, Boston, their stated preacher. For both these places he was considered as pre-eminently qualified; though it was not without much deliberation, and as it would seem many severe struggles, that he finally came to the determination of resigning his pastoral charge. Before the meeting of Presbytery in April, 1809, he requested the congregation to consent to his dismission; and having obtained their consent, he was dismissed at that meeting, though he continued his ministrations among them till the last of May. On the 28th of May he preached his Farewell sermon.

It was a noble effort, full of sublimity and pathos, worthy of the occasion and worthy of the man. It has had an extensive circulation, and been admired on both sides of the Atlantic. The following paragraph from the sermon, exhibits the wonderful success which had attended his ministry.

"Eight years ago, this church consisted of two hundred and two members, of whom one hundred and forty-six still remain. We have since admitted four hundred and thirty-four to our communion, of whom three hundred and seventy-six still remain. Of those whom we have admitted, sixty-two were received from other churches, and three hundred and seventy-two from the world. Of the latter we admitted a hundred and thirteen in one year, and at another time a hundred and seventy-four in six months. All the members which have belonged to this church, within that period, amount to six hundred and thirty-six; of whom a hundred and fourteen have, in various ways, been removed, and five hundred and twenty-two still remain."

Of the various testimonies of respect and affection which he received from his people on leaving them, the following letter, from the Hon. Elisha Boudinot, dated "Baltimore, 18th May, 1809," may suffice as a specimen.

Rev. and Dear Sir,

My feelings were too much alive at the idea of those connections being rent asunder which I had fondly hoped would have continued until they had placed my remains in the house appointed for all living—to call upon you before I left home. I knew my feelings had too much the mastery of me to trust them where they were so much aroused. Nothing but the

conviction that it is the duty of every servant of Christ to sacrifice his own friendship, feelings and connexions, whenever there is a probability of their interfering with the general and superior good of Zion, could have made me submit to this separation with any degree of composure. But viewing this to be the case, I rejoice in the idea that our great Master will make you instrumental in pulling down the high pillars of Satan's kingdom, and destroying his strong hold, and cause you to witness for the truth, as the apostle of old, even at Rome.

When I reflect on the many interesting scenes I have witnessed since you was our pastor—the many hours of sweet intercourse we have had together; when I consider your zeal, your ardor, your faithfulness in our Master's cause, and the blessing that has attended them, the thought that I must witness them no more, I must confess, is too much for my feeble nature to bear with composure, and I must weep in silence. May a compassionate Saviour forgive the falling tear, if wrong! Suffer me to entreat still an interest in your prayers, and that you will never cease wrestling at the throne of grace for me and those who are dearer to me than life, till I have a comfortable hope that we shall all meet with joy at the final appearing of our glorious Immanuel, when my children shall be of the gems that shall constitute your crown of rejoicing. Now go in peace, cloathed with the whole armor of God, prepared to fight the battles of our Master; and the God of Peace be with you, and make you abundantly successful in all things, and continue you his faithful witness to the end.

My dearest Mrs. B. bears the idea of parting worse than I do. She joins me with our children here, in our best affection to your dear Mrs. Griffin and Louisa, wishing you may long be continued a blessing to each other in health and happiness.

I am, my dear Sir,

Your affectionate friend,

ELISHA BOUDINOT.

CHAPTER IV.

HIS RESIDENCE AT ANDOVER AND BOSTON.

On the morning after he preached his farewell sermon, Doctor GRIFFIN left Newark with his family for Massachusetts, and on the 21st of June 1809 was inducted with appropriate ceremonies into the professorship at Andover, to which he had been appointed. His inaugural oration, which was one of his most chaste and beautiful productions, fully justified the high opinion that had been formed of his qualifications for that important station.

There was, as has been already intimated, another enterprise with which Doctor GRIFFIN about this time became identified, scarcely less important in its bearing upon the interests of truth and piety, than the opening of the Theological Seminary,—viz. the establishment of Park-street church. For nearly seventy years previous to this period, that great system of religious doctrine which had been held by the Pilgrim fathers had been gradually declining in the capital of New-England, till it seemed to have well nigh reached the point of utter extinction. It would be a most important service to the cause of Ecclesiastical History to trace minutely

the progress of this decline, and the causes in which it originated; and it is to be hoped that before this generation shall have passed away, and while the materials for such a chapter in our religious history are easily accessible, some qualified person may be found to address himself to the work. If a remark or two on the subject is not out of place in this connexion, perhaps it is safe to say, that this lamentable defection is to be traced, more than to any other cause, to the irregularities and extravagances that prevailed so extensively in New-England during the revival of 1741 and 1742, in which DAVENPORT and others of the same stamp had so prominent an agency. No doubt that many—perhaps most of these, were truly devoted men, who fully believed that in all their wild and fanatical movements they were doing God service; and several of those who had been most conspicuous, especially DAVENPORT himself, not only became convinced of their errors, but retracted them in an honest and christian-like manner; but still it admits of no question that their influence upon the church was both disastrous and enduring. It was quite natural that some of those churches which took a stand against them from the beginning and kept it to the end, should have come out of the conflict with fanaticism with an undue prejudice against religious excitement; and from this there was but a step to a state of chilling formality; and this was the appropriate field for the propagation of a lax theology. And it was quite *as* natural on the other hand, that those churches over which the tempest of fanati-

cism had swept unresisted, should gradually sink into a state of indifference under the influence of a withering re-action: and here again was the legitimate preparation, though effected in a different way, for sowing the seeds of error. About this time arose Doctor Mayhew and Doctor Chauncey, the former an Arian and the latter a Universalist of the Restoration school, and both thorough going Arminians, and men of great power and commanding influence. The evangelical ministers of Boston, though entertaining a cordial dislike for their theological peculiarities, were yet unwilling to renounce fellowship with them, especially as it was understood that their peculiar views were rather for the study than the pulpit. For thirty or forty years the influence of these distinguished men was operating, silently indeed, but with great power, over most of the churches in Boston and its vicinity; and the secret of their influence no doubt to a great extent was, that though they never preached heterodoxy, at least in orthodox pulpits, yet their views were generally understood, and the interchange of labors with them by evangelical ministers was considered as a virtual acknowledgment on the part of such ministers, that if their views were not absolutely correct, yet they were not deeply erroneous. And the consequence of all this was, that when Doctor Mayhew and Doctor Chauncey left the stage, there was not only a leaven of Arminianism extensively diffused through nearly all the churches to which their influence had extended, but it was well understood that several clergymen of distinc-

tion had secretly embraced their more startling peculiarities. During the last thirty or forty years preceding the commencement of the present century, the theology of Boston was Arminianism gradually declining into Arianism; and when this century opened, though there had been no direct avowal of any dereliction of evangelical principles, except perhaps on the part of a single church, there were probably not more than one or two pulpits in Boston in which was taught the primitive orthodoxy of New-England. There had been no decree of banishment formally and openly issued against this system of doctrine; and there were not wanting those who maintained that it was the system still in vogue, except perhaps being a little pruned of some of its more offensive forms of phraseology; but the truth was, it had been silently, and by almost common consent, driven into exile; and it came to pass at length that it was as much as a man's reputation was worth to appear openly as its advocate.* There

* The following extract of a letter on this subject, from the Rev. Dr. Miller, is regarded as too important to be withheld from the public.

"There are two sources of this evil which appear to me to deserve particular consideration. The one is the regular system of exchanges of pulpits, which for a long time pervaded the Boston churches. When I was first acquainted with that city, which is now nearly half a century ago, the system of exchanges was stated and uniform. No man was expected to be found in his own pulpit on Sabbath morning. And as there was known to be great diversity of creed among the ministers of the city, and as every sermon that a pastor wrote was expected to be preached in all the pulpits in town as well as his own, each got into the habit of writing on such a *general plan as would give offence to none.* Hence those who believed the peculiar doctrines of the gospel seldom brought them forward with any prominence or point; and those who did not, of course, whenever they came near such doctrines, wrapped up their discussion in general and inoffensive terms. The consequence was, that the most precious and peculiar doctrines of the gospel were seldom, from about 1756 or 1760, preached

were individuals in most of the churches who had long watched the progress of this apostacy with deep concern, and who came at last to feel that a new standard in favor of evangelical religion must be raised in the metropolis, though they foresaw it would be at the expense of breaking many of their most cherished associations, and of accumulating upon themselves a mighty amount of obloquy. Having thoroughly counted the cost of the enterprise, they resolved upon the formation of a new church, and on the 27th of February, 1809, agreed to adopt the following articles of Faith.

We the subscribers, having agreed to unite in the establishment of a new Congregational Church in Boston, by the name of Park-street Church, think it proper to make a declaration of that faith which is the bond of our ecclesiastical union, and which we shall expect to find in all those who shall hereafter participate in our religious privileges and communion.

by any body—i. e. after the decease of Drs. Sewall, Prince, Foxcroft, Webb, &c. Soon after that race of ministers passed away, the war came on; the order of society was deranged; general laxity increased; and it so happened that some of the most erroneous ministers were high whigs and greatly popular, and of course well adapted to secure a ready reception for their errors. Only let any set of pastors in the world forbear for fifteen or twenty years to preach the peculiar doctrines of the Gospel, and the way will be prepared at the end of that time to receive any sentiments which artful and popular men may be disposed to recommend.

"Another source of the mischief was this:—In the early periods of the administration of our Puritan fathers, there was a close connexion between the *church and the state*. All the conspicuous leaders in civil society were church-members. Nobody was thought of for any important civil station, but a professor of religion. As vital piety declined, while the leading men wished still to be professors of religion, without which they could scarcely expect the popular suffrage, they felt that they could not make a profession excepting on some more lax and indulgent system than that which was taught by the Puritan fathers. Calvinism, its consequences and its discipline, were thought too strict; and a more indulgent system was sought in its place. The evils to which this led may easily be imagined."

1. We believe that the Scriptures of the Old and New Testament are the word of God, and the only perfect rule of christian faith and practice.

2. We profess our decided attachment to that system of the christian religion which is distinguishingly denominated evangelical; more particularly to those doctrines which in a proper sense, are styled the Doctrines of Grace, viz. "That there is one, and but one living and true God, subsisting in three persons, the Father, the Son, and the Holy Ghost; and that these Three are one God, the same in substance, equal in power and glory; that God from all eternity, according to the counsel of His own will, and for his own glory, fore-ordained whatsoever comes to pass; that God in his most holy, wise and powerful providence, preserves and governs all his creatures and all their actions; that by the Fall, all mankind lost communion with God, are under his wrath and curse, and liable to all the miseries of this life, to death itself, and to the pains of hell forever; that God, out of his mere good pleasure, from all eternity elected some to everlasting life, entered into a covenant of grace, to deliver them from a state of sin and misery, and introduce them into a state of salvation by a Redeemer; that this Redeemer is the Lord Jesus Christ, the eternal Son of God, who became man, and continues to be God and man in two distinct natures and one person forever; that the effectual calling of sinners is the work of God's Spirit; that their justification is only for the sake of Christ's righteousness by faith." And though we deem no man or body of men infallible, yet we believe that those divines that were eminently distinguished in the time of the Reformation, possessed the spirit, and maintained in great purity, the peculiar doctrines of our holy religion: and that these doctrines are in general clearly and happily expressed in the Westminster Assembly's Shorter Catechism, and in the Confession of Faith owned and consented unto by the Elders and Messengers of the Churches, assembled at Boston, (N. E.) May 12th, A. D. 1680.

3. In regard to our ecclesiastical government and discipline,

with our sister churches in this Commonwealth, we adopt the congregational form, as contained in the Platform of Church Discipline, gathered out of the word of God, and agreed upon by the Elders and Messengers of the Churches, assembled in the Synod at Cambridge, (N. E.) A. D. 1648.

4. In order to admission to membership in this Church, it is understood that every candidate shall be previously examined, and give credible evidence of a ground of the comfortable hope of a personal condition of grace, through the renovation of the soul, by the special influences of the Holy Spirit, implying repentance for sin and faith in Jesus Christ the Redeemer.

5. We hereby covenant and engage, as fellow christians of one faith, and partakers of the same hope and joy, to give up ourselves unto the Lord, for the observing the ordinances of Christ together in the same society, and to unite together into one body for the public worship of God, and the mutual edification one of another in the fellowship of the Lord Jesus; exhorting, reproving, comforting, and watching over each other, for mutual edification;—looking for that blessed hope and the glorious appearing of the great God, even our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.

The following is the Form of admission to the church, written by Doctor Griffin.

You have presented yourselves in this public manner before God, to dedicate yourselves to His service, and to incorporate yourselves with His visible people. You are about to profess supreme love to Him, sincere contrition for all your sins, and faith unfeigned in the Lord Jesus Christ; to enter into a solemn covenant to receive the Father, Son, and Holy Ghost, as they are offered in the Gospel, and to walk in all the commandments and ordinances of the Lord blameless. We trust you have well considered the nature of these professions and engagements. The transaction is solemn, and will be attend-

ed with eternal consequences. God and holy angels are witnesses. Your vows will be recorded in heaven, to be exhibited on your trial at the last day. Yet be not overwhelmed. In the name of Christ you may come boldly to the God of grace, and provided only you have sincere desires to be His, may venture thus unalterably to commit yourselves, and trust in him for strength to perform your vows. Attend now to the

COVENANT.

In the presence of God, his holy angels, and this assembly, you do now solemnly dedicate yourselves to God the Father as your chief good: to the Son of God as your Mediator and Head, humbly relying on Him, as your Prophet, Priest, and King: and to the Holy Spirit as your Sanctifier, Comforter, and Guide. To this one God, Father, Son, and Holy Ghost, you do heartily give up yourselves in an everlasting covenant, to love and obey Him.

Having subscribed the Articles of Faith and Government adopted by this church, you promise to walk with us in conformity to them, in submission to all the orders of the Gospel, and in attendance on all its ordinances, and that by the aid of the Divine Spirit, you will adorn your profession by a holy and blameless life.

This you severally profess and engage.

In consequence of these professions and promises, we affectionately receive you as members of this Church, and in the name of Christ declare you entitled to all its visible privileges. We welcome you to this fellowship with us in the blessings of the Gospel, and on our part engage to watch over you, and seek your edification, as long as you shall continue among us. Should you have occasion to remove, it will be your duty to seek and ours to grant a recommendation to another Church: for hereafter you can never withdraw from the watch and communion of the saints, without a breach of covenant.

And now, beloved in the Lord, let it be impressed on your minds, that you have entered into solemn circumstances from which you can never escape. Wherever you go, these vows

will be upon you. They will follow you to the bar of God, and in whatever world you may be fixed, will abide upon you to eternity. You can never again be as you have been. You have unalterably committed yourselves, and, henceforth, you must be the servants of God. Hereafter the eyes of the world will be upon you: and as you demean yourselves, so religion will be honored or disgraced. If you walk worthy of your profession, you will be a credit and a comfort to us; but if it be otherwise, you will be to us a grief of heart and a vexation. And if there is a wo pronounced on him who offends one of Christ's little ones, wo, wo, to the person who offends a whole Church! "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." May the Lord guide and preserve you till death, and at last receive you and us to that blessed world where our love and joy shall be forever perfect. Amen.

TO THE REV. JAMES RICHARDS.

Andover, (Mass.) July, 29th, 1809.

My Dear Brother—

So long a time has elapsed before I have had a moment of leisure to acknowledge your favors of June 24th and July 14th. They gave me the sincerest pleasure, mingled with many other emotions which I need not describe. I am rejoiced to hear repeatedly of the growing attachment of my former charge to you, and the strength which it has already acquired. May you be happy in them; and may they know how to prize the blessing which God has given them. You judge right when you suppose that I think of you and them, when I have not leisure to write. I have suffered from my separation more than I even expected. But you know what the feelings are. I rejoice greatly that your place is filled at Morristown by our dear brother Fisher. Give my love to him, and tell him that I thank him, and thank God. Give my love to all my dear friends in Newark. They are so many, that I ought not to particularize. I love them all, and hope one day to meet many of them again to part no more.

I know that you and they wish to hear from us of our affairs. Dr. Morse and Mr. Thurston, whom you will have seen before the arrival of this, will tell you how the new church prospers in Boston. The house is to be opened by the first of December. A great majority of the male communicants are staunch Edwardeans.

As to the Seminary, we have 35 students, and new applications almost every week.

Tuesday, August 1st. You will judge, my dear brother, of my avocations, when you are informed that, since the last date, I have not had time to add one line; and now I cannot but a few. A spirit of increasing seriousness begins to be apparent among the students. They have a number of prayer meetings. Mr. French, the minister of this parish, was suddenly removed on Friday last, which has made an important opening for a man of evangelical sentiments. One of the last things he did was to settle with the professors a plan of union between the students and parishioners, in regard to prayer meetings. We can now say to the people that their aged minister left it as his dying request, that his people would join the students in these meetings. Such meetings have not been known on this ground before. We cannot but hope that God has some glorious work to accomplish in this region. Pray for us.

The young gentlemen from New-Jersey are all well—entirely well—and contented—and are doing very well. They are highly useful to the other students and to the Institution. Tell Mr. Crane this, and that I intend to answer his very acceptable letter as soon as I have a little leisure.

Since last spring there has been a pretty large and increasing association for fasting and prayer for the effusions of the Spirit among the ministers of this neighborhood. This augurs well.

I never consented till to-day to give up my inaugural oration for the press. You will probably one day see the thing. Mrs. Griffin joins in most affectionate remembrance of Mrs. Richards, and yourself, with, yours, inviolably, and, I hope, forever. E. D. GRIFFIN.

Dr. Griffin had scarcely reached Andover and entered upon the duties of his professorship, before his character was most injuriously assailed, and scandalous reports were put in circulation concerning him, which were triumphantly repeated on every side by the enemies of truth and piety, and which, from the confidence with which they were trumpeted, temporarily gave no small anxiety to many of his friends. As these reports had respect to alleged improprieties in Newark, the Trustees and Session of his former church, as soon as they heard of the slanderous allegations from which he was suffering, addressed to him the following letter, which contains not only a complete vindication of his character, but a strong expression of their affectionate regard.

Newark, 22d August, 1809.

Rev. and Dear Sir:

We have lately been informed that reports are circulating in Boston and its vicinity, unfavorable to your character, such as your being obliged to leave this congregation—that you was immoral, &c. As far as those slanders affect yourself personally, we should not have interfered; being convinced that they would be but temporary, and that as soon as you was known, and wherever known, the tongue of slander would be silenced. But as we believe that the enmity which is the foundation of these reports, arises from a hatred and opposition to the truths of the gospel, which you so faithfully preach, more than from a disrespect to yourself, and may for a short time (which is the utmost they can do) injure the glorious cause in which you are engaged, with some minds; we take the liberty to address you on the subject, and to declare—That if the ardent respect, love and affection of your congregation could have detained you, we should still have

had the happiness of calling you our pastor. Nothing but a conviction and belief that you was called to a scene of more extensive usefulness in the church of God, induced us, from a sense of duty, to submit to your removal. If any thing was wanting to convince the world of the attachment this congregation had towards you, the circumstance of your being unanimously requested to continue with us as long as you could, consistently with your engagements, after you had been, at your own request, regularly dismissed by the Presbytery, and another pastor had been chosen,—your salary and emoluments continued to the day of your departure,—the crowded church that attended your farewell sermon,—the tears that flowed on your leaving the town,—abundantly furnished this evidence. And be assured, Sir, that although absent, you still live in the affections of the people of your late charge: your exemplary life,—your ardent zeal for the good of the souls committed to your charge, and your faithful labors amongst us, will not be forgotten, while memory holds a place in our breasts.

We beseech you not to suffer the calumnies of the enemies of your Master to dispirit you. Remember that you have not attained to the sufferings of your Lord, his apostles, and faithful servants who have gone before you. The crown of your rejoicing is sure and certain. Set your face as a flint, and hold out to the end.

Your affectionate friends,

D. D. CRANE,
ELEAZAR BRUEN,
JAMES TICHENOR,
JOSEPH CONGAR,
ISAAC NICHOLS,
MOSES ROBERTS,
JOSEPH L. KEEN, } *Elders.*

STEPHEN BALDWIN,
ISAAC ALLING,
JABEZ BALDWIN, } *Deacons.*

ELISHA BOUDINOT, Pres't.
J. N. CUMMING,
JOSEPH T. BALDWIN,
MOSES BALDWIN,
STEPHEN HAYS,
ROBERT B. CAMPFIELD,
NEHEMIAH S. BALDWIN, } *Trustees.*

I do hereby certify that the gentlemen who have subscribed their names to the within letter, are every member of the Session and Trustees of this church, except one of the Elders, who is absent from town; and I have no doubt, if it should be thought necessary, that the whole church, comprehending more than five hundred persons, would subscribe the same, with very few or no exceptions.

JAMES RICHARDS,

Pastor of the first Presbyterian Congregation of Newark.

On leaving New-Jersey, Doctor G. was accompanied by five young men who became students in the new theological seminary. One of these, Mr. LEWIS LE COUNT CONGAR, sickened and died, while yet in the early part of his theological course. An interesting sketch of his character was published in the Panoplist for September, 1810. The following letters were written by Dr. G. to the parents of Mr. CONGAR on the occasion of his illness and death.

Boston, January 2, 1810.

MY DEAR SIR,—

How often have you and your dear family said, "The Lord reigneth, let the earth rejoice." What a blessed thing it is that he has the appointment of all our changes and trials. He has appointed the bounds of our habitation, and the time of our continuing on the earth. He has no need of any of us. He can raise up children to himself of the stones of the streets, and ministers from the Pagan world. Or he can carry on his work without ministers. You have given a son to Christ, and if he has work for him on the earth, he will preserve him and make him a blessing to the church; but if he has other designs, he will I doubt not, take him to himself. Whether our dear Lewis is to be made a minister, or an angel, is with God to decide. You will conjecture by this time, that your son is sick. He is not well. Be not alarmed; God can make him well. At any rate, his will will be done. I have been

for several days confined to my room with a dreadful cold; and have the distress of being still confined, so that I cannot go to see him. But sick as I am I cannot refrain from writing to you. Lewis has the typhus fever. The best physicians have been procured for him, and the best attendance. His mind is weak; but he loves to hear of the name of Christ, and will listen with deep interest and tender affection to every thing that is said about that blessed Saviour. I long to go and see the dear boy. I never before longed so much to do a thing that I could not do. But I must submit. All that I can do I have done. I have sent a request to C. and C. to let me hear every day from him. And as often as I hear, God willing, you shall hear. I beseech you, my dear friends, to summon all your fortitude and all your religion to your aid. Prepare for every thing which God has in store for you. That I have some apprehensions you will suppose, when I inform you that this letter is written, not without tears. The footsteps of God are in the mighty deep; and his way is not known. Clouds and darkness are round about him; but justice and judgment are the habitation of his throne. May God Almighty support you, my dear friends, under this trial, is my prayer, and the prayer of Mrs. Griffin who sits by me and weeps.

Affectionately yours,

E. D. GRIFFIN.

Boston, Jan. 3, 1810.

Last night, at 11 o'clock, I sent off a basket of the best things which Boston could afford, by a man who promised to stop at no place, (though the distance is 20 miles,) until he had lodged them in the sick room of the dear boy. They were such things as Dr. Pearson represented to be necessary, viz. oranges, lemons, tamarinds, figs, guaver-jam, sago, and a few bottles of old Madeira wine. We do little else but pray for him; and the whole college is crying with tears, "Spare him, spare him!" Mrs. Griffin, having wept out all her tears, says "He will live." I cannot but humbly and earnestly hope that God will spare him for your sakes, and for ours, and

for the church of Christ. Let no one leave home on his account. He will either recover, or the messenger would arrive too late. With deep affection and sympathy, I am,

Yours, E. D. G.

Boston, January 6th, 1810.

The Almighty God support you, my dear friends, under the trials which you must feel. I wish with all my heart that I had any thing agreeable to communicate. And I have—Jesus of Nazareth reigns. The infinite God is happy. And our dear Lewis is happy. Ah my heart, why this aching and trembling? The will of God is done. Lewis himself wished that the will of God might be done. And I am confident that he does not wish to oppose it now. It is with the deepest sympathy, my dear friends, that I announce to you an event which has filled our college with tears, and spread a gloom over us all. Lewis left these abodes of pain this morning at 10 o'clock.

My heart aches and bleeds for you. By my own sorrows I know that yours must be extreme. I never knew how to love him till since he left Newark; and since his sickness I have almost felt that my earthly comfort was at an end. No young man was ever more beloved. For myself I can say of him, what I cannot of many others, that I never saw any thing in him that had the appearance of sin since he has been under my care; no not the least word or turn of thought.

He has not lived in vain. He did not come to Andover in vain. He has been the means of good to some souls; and by his influence on the college, has probably been indirectly the means of some good to thousands. His parents have reason to bless God that they were the means of bringing a son into the world to do so much good as he has done at Andover.

I know your trial in not being able to see him. I have felt it myself. During all the time that he has been considered dangerous, I have been confined to my house. I am still confined, and cannot attend his funeral to-morrow. His dust will lie in a strange land; but mind not that. It will not be

lost or overlooked. It will be gathered and restored to him and to you. I have much to say. I pity you with all my heart. I know not that I was ever so tenderly tried before. May God support you and comfort you all.

Affectionately yours, E. D. G.

Boston, Jan. 7, Sabbath, 5 o'clock P. M.

This hour they are burying our dear child! And as I can think of nothing else, I sit myself down to commune with his afflicted parents and sisters. No creature so dear to me ever left this earth. I am thinking of his pleasant manners, by which he comforted us by the way, when we left at Newark almost all that was dear to us; and how he helped Mrs. Griffin and Louisa over the hills. I am thinking of his sprightly gambols in our fields and our summer house, and how delighted he was with every scene, which he served to render more delightful. I am thinking of his attentions to me in sickness; his affectionate sympathy, and mature judgment, by which he soothed and strengthened me during all my troubles since I left you. Verily he has not died in my debt. He has more than compensated me for all my attentions to him. In following summers, every object in our fields will bring the dear youth fresh to my thoughts. And if his body is permitted to remain there, I shall often visit his grave, and bathe it with my tears. It will be a spot ever sacred and dear to me. I and my family shall yet be with him, and rise with him at the last day. He has been a great comfort to me. Surely he did not come to Andover in vain. I have had some distressing thoughts about being the means of taking him from Newark; and I suppose that you may be tempted to say, "If he had not left Newark, he would not have died." But, my friends, it is all the appointment of heaven. Eternal wisdom fixed it that he should die at that time and place; and perhaps more good will result to the college, and through that to the churches, from his death, than he would have done had he lived. He was to come, and was to die in a strange land; and you and I were to weep under the great loss. And great

it is. Few parents ever lost more in a single son. But consider, my dear friends, how many comforts you have left. You have two dear children; and they have two dear parents. May you live long to be a mutual comfort to each other. We had just licensed him to preach, when God translated him to the church triumphant. I can give no other reason for it than that he was too refined by divine grace to live in this gross and polluted world.

Think not, my dear friends, that you have lost your pains in giving him an education. No, you have been fitting him for more than a pulpit,—for a higher throne in heaven. The expansion of mind which his education has given him, will probably render him a more illustrious instrument of God's glory, and make him a more capacious vessel to contain happiness, while the kingdom endures. You have not lost any of your pains, nor any of your prayers for him. Few parents have been so much honored, as to raise up and send such a son to assist the praises of the assembly of the first born. There he is! Think not of him on a bed of sickness,—in a land of strangers,—away from his parents and sisters. Think of him on Mount Zion. There is all that is Lewis. The rest is mere dust. We have not lost him. He is only gone a little before us. Ten thousand worlds would not tempt him to return. There we shall soon find him and enjoy him again, and forever—and far better than we ever did in this world. Ah, my heart! why this bleeding and breaking? Did we not know a year ago that Lewis must remove? If the church might not go to heaven, in vain would be a gospel ministry, and revivals of religion. It was indeed desirable to keep him with us a little longer. But I now perceive that our past revivals were not so much intended to raise up comforts for us in this world, or to fit men to preach the gospel, as to fit souls for that eternal society to which our dear Lewis has gone. Oh may my thoughts be more loosed from earth, and fix on that glorious assembly of our fathers and brethren, which has been increasing since the days of Adam. There is Lewis! There will soon be his parents and sisters. And there I hope

soon to meet you all, to part no more forever. Blessed world! No death, no parting, no sorrow, no sin! Stay there, dear child! No longer a child—my superior! my angel! stay there! I would not entice thee if I could, from those regions of bliss and glory.

Mrs. Griffin weeps almost all the time. I join with her in the tenderest sympathy, and in prayers that God may abundantly support you.

Your afflicted and affectionate friend,

E. D. GRIFFIN.

TO THE REV. JAMES RICHARDS.

Boston, Jan. 15th, 1810.

My Dear Brother:

If you knew all the reasons which have kept me so long silent, you would excuse me, if you did not feel something approaching nearer to compassion. I have had no leisure, and no heart to write. Lately we have been greatly afflicted by the death of our ever dear young friend Mr. Congar. He left the world as we all should wish to leave it, and has left a name behind like the fragrance of precious ointment. I hope that you will do all in your power to comfort the dear afflicted family. Some of the young men at Andover intend to send to the parents a minute account of all he said during his sickness.

Our college (for so it is called) contains about 50 students. The serious attention in that town continues, and, I hope, increases. But where ignorance of evangelical truth so much abounds, much is to be done in the way of instruction, before many fruits can be expected to appear.

On Tuesday last, Mrs. G. made me happy by the present of another daughter. She and the child are doing well. On Wednesday we dedicated our new church. The house was crowded, as it was three times yesterday. The dedication sermon was preached on an occasion extremely interesting, delicate, and hazardous. The church had been from the beginning viewed as a monster, which was erecting its head,

and opening its mouth, to swallow up men, women and children, and which by its terrifying roar was about to drive sleep from every family in the town, and to scare people of weak nerves out of their wits. It was ascertained that most of the ministers in the town and its vicinity would be present on the occasion. It was a primary object to remove prejudice, without losing the grand opportunity to call the public mind to the difference between our religion and the religion of Boston. How I succeeded, you will presently see. I shall have to give up the sermon, which I expect will be the beginning of the campaign. You will judge of the spirit with which the war is about to be begun, when I tell you that within a few hours after the sermon was delivered, a subscription paper was printed, unknown to me, and more than 1000 copies subscribed for. I intend to send the sermon and the inaugural oration (not yet printed) to you in a few weeks.

You can form no adequate idea of the strength of Satan's kingdom in this town and its vicinity. The injury which Chauncey, and a few other men, have done to the church in this region, is incalculable. Our church has been overwhelmed with contempt. * * * * * * The catholicism of Boston is the most intolerant bigotry that I ever witnessed, when directed towards the religion of Christ. It is a fiend which never wears a smile but when its eye is directed towards the most abominable errors. But I must not rail at this rate. I am drawing towards the end of my sheet. Give my kindest regards to your dear family, and to all your dear people who inquire after me, and to our brethren in the ministry, brothers Hillyer, McDowell, Thompson, &c. I love them all, and never knew how well I loved them till since I feel their loss. I have much to say, but have no more time nor room. Write me soon, and tell me all the news.

Affectionately yours,

E. D. GRIFFIN.

TO THE SAME.

Boston, March 6th, 1810.

* * I was much gratified by your approbation of my sermon and oration. The former does not give so much satisfaction to some folks here. A little periodical work entitled "Something," has been nibbling at it for several weeks; and the last number of the Anthology opened its mouth, as wide as a shark's, and devoured it at once. They have proved that the style is horrid, that the doctrines are worse, and that I have made at least four or five persons in the Trinity. They have offered a fair occasion for the friends of truth to give them some edifying lessons. The campaign is fairly begun. How it will end, the Lord knows. Let not those who put on the armor, boast as those who put it off. Some of your southern goose-quills must be drawn in the combat, lest they should drive us out of the land.

Our house continues to be filled much in the same manner as when I wrote you last. We have sold or rented nearly a hundred pews. You have no conception of the falsehoods which are propagated, and the pains which are taken, to prevent people from coming to our church. But the more they try to prevent, the more the people will not mind them. Prejudice is fast wearing away.

We have given Dr. Nott a unanimous call; and expect to hear from him this week. Mr. Stuart, late of New-Haven, was inaugurated, as professor of sacred literature, last week. The stories about Dr. Pearson's abusing me, or quarrelling with me, or being unfriendly to me, are all false. He resigned on account of age and infirmity. He is a good man, and is still an active and very useful friend of our college.

There is a very considerable revival of religion at Salem, Marblehead, and several other towns in the vicinity. O that the sacred influence might reach Boston! I preach on Thursday evenings in our vestry. People attend well, and appear solemn. There are also many prayers put up for the divine influence. This is all we can say.

Last sabbath we had our first sacrament. It was an inte-

resting day. In the afternoon I baptized our infant, by the name of Ellen Maria. It was the first child baptized in the house. * * * * * * * *

We have now between fifty and sixty students in our college. We talk of building another college and chapel, as the first college is nearly filled.

I am happy to hear of the increasing affection of your parish for their pastor. I hope you may enjoy many happy days with that dear people. * * * * *

* * * Mrs. G. joins me in the kindest love to you and Mrs. Richards. Ever yours,

E. D. GRIFFIN.

TO THE SAME.

Boston, Nov. 24th, 1810.

* * * After a scene of ceaseless distraction for a year and a half, which has been principally owing, as I now perceive, to my own pride and idolatry, I am quietly housed for the winter, with my family, in the family of one of our congregation, as boarders; having obtained from Andover a dispensation to enable me to devote my whole time to the congregation for four months. Having now but one world upon me, and being exempt from family cares, I am enabled, without distraction, to devote my whole time and heart to my favorite employment, the labors of the parish. Last winter was spent in preparing the way for this, rather than in doing any thing. I think there is a change for the better in our church. They seem to be getting the better of their two great sins, pride and dependance upon man. A succession of disappointments and trials has, I think, been the means of humbling them. A number are earnestly praying for a revival of religion, and are even strongly expecting it. Our meetings are becoming more solemn. What is before us I don't know; but unless God speedily interpose, it does seem as though the cause must be given up. My dear brother, pray for us, and engage our dear friends in Newark, and our brethren in the neighborhood, (to all whom I send my love,) to pray for us.

It is a momentous crisis in our affairs. God only can deliver us.

No answer yet from Dr. Nott. But persons who have lately seen him say, as I have always believed, that he will not come. He is himself confident that his health will not admit of it. What then is to be done? I have at length made up my mind that I cannot, after this winter, be connected with two worlds. This is the firm conviction of myself, of Mrs. G. and of all my friends both at Andover and Boston. The thing then is settled, and understood, and is what all sides will agree to. If then a young man is settled in Park-street, he must stand alone and unsupported. Will this do? Who of you all will come to Park-street? If no body else will, must I come? Pray converse with some of our friends in Newark, and our brethren around about, and give me your best advice. As soon as I get time, I intend to write to Mr. Boudinot, Mr. Crane, &c. to whom, and to all other special friends give my love as though they were named. Mrs. G. joins in kindest love to you and Mrs. Richards; with, dear brother,

Yours, most affectionately,

E. D. GRIFFIN.

The clergyman to whom Park-street church gave their first call was Doctor Henry Kollock of Savannah, well known as having been one of the most eloquent preachers which this country has produced. He, however, after having had it for a considerable time under consideration, declined it in September, 1809; and immediately after Doctor G. was unanimously chosen to the same place, with the assurance of as large a salary as was paid to any congregational minister in Boston. As he happened to be present when the call was made out, he stated on the spot that there were many reasons why his acceptance of it was quite out of the ques-

tion; the most important one of which no doubt was, that he felt himself at that time bound to the Theological Seminary. Subsequently, however, as appears from the preceding letter, his views of duty on this subject gradually underwent a change; and after he had temporarily intermitted his labors at the seminary that he might devote himself solely to the interests of the congregation, and after they had extended their call to several distinguished individuals, and in each case had received a negative answer, they unanimously renewed their call to him, Feb. 1, 1811, under circumstances which led him to think that possibly the indications of Providence were in favor of his acceptance of it. Almost immediately after this became known to the students of the institution, they addressed him the following letter, expressive of their warm attachment, and of their strong desire that he might retain his connexion with the seminary.

Divinity College, March 28th, 1811.

Rev. and Dear Sir:

We have been informed that you find it impracticable to discharge the duties of your professorship in this institution, and those which result from your connexion with the church and congregation in Boston. We have also been informed, that they have recently given you a unanimous and pressing call, to become their pastor. And apprehending that, from these conflicting claims, there is a possibility of your dissolving the connexion which you sustain with this institution; we take the liberty, Dear Sir, to express to you our feelings and wishes on this subject. Although we feel deeply concerned in the interests of that congregation, and view its prosperity of great importance, still, in our estimation, the religious interests connected with this seminary, are of such an extent,

as to furnish a superior claim to your attention and services. We are impressed, Sir, with the belief that, should you leave us, our loss would be great, if not irreparable. Under the influence of these considerations, we earnestly request you, for our personal benefit, for the general good of this sacred institution, and for the momentous interests of the church, to continue the relation which you sustain to us. Be assured, Sir, that we shall feel it a great privation, to lose the privilege of looking to you, in connexion with your colleagues, as our father and our friend.

Presuming that you will take into due consideration these our unanimous suggestions, and wishing you the best consolations which religion affords, we subscribe ourselves in behalf of our brethren, your obedient servants

T. WOODBRIDGE,
A. NASH,
D. SMITH,
College Committee.

To which Doctor GRIFFIN returned the following answer.

Divinity College, March 29, 1811.

GENTLEMEN,

Your affectionate letter gave me all the pleasure which you intended. I am gratified to find that my official services are regarded with so much kindness by the members of the college; and am affected with the obliging expression of their wishes for my happiness. I thank you, Gentlemen, for the delicate manner in which these sentiments have been conveyed to me; and, through you, I present my acknowledgments to all the young gentlemen of the Institution. The confidence and the wishes which they have expressed are certainly entitled to much attention, and will be duly considered in the estimate of reasons which are to influence my decision. Under the pressing and contending claims of the two objects, I feel it my duty to ask them to carry the subject to the throne

of grace, and to be earnest in their supplications that I may know the will of God. If the result should not be such as they desire, it will be owing to the necessities of an important church, and not to any indifference to their improvement and happiness. I am, gentlemen,

Very affectionately yours,
E. D. GRIFFIN.

In a letter to Doctor Richards, dated April 16, 1811, Dr. G. writes thus:—"Since I wrote last I have learned that the young men in the college have unanimously, as they state, made an address to Mr. Bartlett, praying him to press me still further to continue here. The feelings of the young men, and the friendship of Mr. Bartlett, have produced some conflict in my mind; but I still believe that the providence of God points me to Boston." Accordingly, in a communication dated May 1, he signified his acceptance of the call, and was installed pastor of the church, July 31, 1811, by an ecclesiastical council of Congregational ministers and delegates from the vicinity of Boston; having previously received a dismission from the Presbytery to which he belonged, and a recommendation to the Union Association of Boston and vicinity. The sermon on the occasion was preached by the Rev. Dr. Worcester, of Salem.

The following letter to his brother, George Griffin, Esq. shows what were the prevailing considerations that influenced him in his ultimate removal from Andover to Boston.

Boston, April 29th, 1811.

Dear Brother,

After being tossed for two years, and kept in a state of restlessness, without a home, and crushed with the cares of Andover and Boston united, I have at last found a home, a place of rest, as far as this world can afford one. I have resigned my office at Andover, and am here with my family. On the first day of May I expect to move into a pleasant house, in a delightful part of the town.

Such were the perishing necessities of this congregation, which presents a stand the most important, as has repeatedly been said, of any in Christendom, that the friends of the college are not displeased with the step I have taken. The young gentlemen in the college, of which there are about 50, made a strong effort to retain me. They presented to me an affectionate and "unanimous" address, requesting me to stay: and not content with this, they wrote to Mr. Bartlett, requesting him to use further exertions for the purpose. But they submit without any hard thoughts since they know my determination. I left Andover last week.

This congregation were pressed with a debt of about $30,000, which they had contracted for their house. They could not sell their pews, for want of a minister; and they could not much longer bear up under the debt. They were discouraged by repeated disappointments in their attempts to obtain a pastor, and were determined to look no further. If I did not come, they declared that they must sell their house, and disband: and the fall of this congregation would have spread destruction far and wide. But if I would come, individuals stood ready to assume the debt, and secure the meeting-house, which was mortgaged, from hazard of being sold to Socinians. This has been done. The debt is discharged; and the congregation is in a fair way to live and increase. The house is thronged on Sabbath evening. If God be for us, who can be against us?

Last fall and winter the enemy did all in their power to destroy the congregation and me. But, blessed be God! we yet

live, and live uninjured. The storm is past, and the tide seems now to be strongly turning in our favor. We feel no alarm. What trials may await us we leave to God, who, as he has done, can carry us safely through; and he can bring us to his heavenly kingdom. Fanny and the children are well, and join me in love to you and yours.

Your affectionate brother,

E. D. GRIFFIN.

TO THE REV. JAMES RICHARDS.

Boston, Sept. 14th, 1811.

* * * * * God is appearing for brother Huntington's support. There is evidently a work of grace beginning among his people. His old praying women, who belonged to Whitefield's day, say that so good appearances have not been seen in Boston since 1771. But our church is still dead, and still looking to an arm of flesh. We have not got enough yet. We shall have to receive more scourging before we shall be fit for any work. Of all creatures, some of us seemed the most unlikely to be selected to make such a stand in Boston. Whether the selection was of God or man, time must determine. Pray for us. E. D. G.

TO THE SAME.

Boston, April 22d, 1812.

My Dear Brother,

Your favor of Feb. 3d has lain by me a long time, for reasons that every minister can guess, when he looks at his parish. But, my beloved brother, my heart is often with you. You are among the few friends on earth whom I love without any *ifs* or *buts*. I am rejoiced to hear by Mr. Sanford, who called upon me this morning, that appearances are more favorable among you. I rejoice for your sake, as well as for more general reasons. You went to Newark at the close of a great revival. The thing was done, and could not be continued. I had the privilege of being there in harvest time; and you came in the fall of the year; a winter followed of course; but a spring you will see, and then a harvest. "They

that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." May the Lord make you the father of many spiritual children in that dear section of the great family!

I find it not in my power to visit Newark this spring; but, God willing, I firmly intend to bring Mrs. G. next spring. I cannot leave my people so long at present. There are some appearances which I must stay at home to watch. The latter part of February I was so much encouraged that I instituted a conference exclusively for persons under serious impressions. Precisely thirty have attended; four or five of whom, I trust, have become real christians. I have conversed with some others out of doors whose minds are tender. Our meetings generally are certainly more solemn than they were. But the church, with a few exceptions, are still asleep. We expect to admit twelve new members, (with, and without certificates,) at our next sacrament. We admitted twenty-seven the last year, from the first of March to the first of March. Brother, pray for us.

I have had very affecting news lately from my brother in New-York. He and his friends believe him to have become a subject of grace. I know you will rejoice with me, and help me praise the Lord for his great goodness. I hope my brother may be of some little service to the common cause in this day of agitation in that city. What are they doing? What aileth them? Who has stirred up all this strife? Do write me all about it. The whole camp appears to be alarmed. There certainly is fear, combined with some rancor. * * * * * * * Is the land of Jersey shaken with the earthquake? Do the steeples of Newark totter? * * * Is your head upon your shoulders? How is dear brother Hillyer? I long to have a long brotherly letter from him, and to see him in Boston. Give my very particular love to him, and tell him all this. Mrs. G. joins in most affectionate remembrance to Mrs. Richards and yourself, with your friend and brother,

E. D. GRIFFIN.

TO THE SAME.

Boston, May 2d, 1812.

My Dear Brother,

Having written to you so lately, I have nothing new to write. But I cannot let so favorable an opportunity pass without dropping you a line—perhaps a sheet full.

I rejoice exceedingly to hear of the favorable symptoms in some of your towns, and in New-York. I hope strongly that the God of 1802 and 1807 will make 1812 (the space of five years in both cases) a day of his power in those twenty congregations. Is it not just the time, my dear brother, to revive your preaching tours? God has blessed them twice; may he not bless them the third time?

In regard to us, things remain much as when I wrote last. Thirty-four have attended our Tuesday evening conference, under serious impressions; but the church, with few exceptions, are still asleep. Our congregation, gathered from all parts, with habits formed under cold preaching, present a cold spectacle, much unlike the congregation of Newark. They must be melted down into one mass by an electric shock from heaven. God send the shock in his own time!

I thank you for the notice you take of my dear brother's case. It has affected me most deeply, as you may well suppose. I wish you could see him some time when you are in New-York. He needs help from you. I wish he may be thoroughly grounded and settled in the truth, and lend his aid to support orthodoxy in this day of agitation. * * * * * * * * I have lately become one of the overseers of Cambridge College. About the time of my coming here the Socinians got a law passed by our Assembly to exclude the Senate from the board, except the President, (under pretence of keeping out democracy,) to disfranchise the six towns, whose ministers were *ex officio* members of the board, and to give power to the board to fill up its own vacancies. The chief object probably was to keep out those orthodox ministers who might, in this turn of times, be settled in said towns. Last winter the democratic Assembly repealed the law, in their

own vindication, and Mr. Thacher and I rode in upon their shoulders. I hope I never may have a worse horse!

Mrs. G. joins in most affectionate regards to Mrs. Richards and yourself, with, dear Sir,

Your cordial friend and brother,

E. D. GRIFFIN.

TO THE SAME.

Written immediately after hearing the melancholy tidings of the death of Mrs. Cumming, wife of Rev. Hooper Cumming, who was instantly killed by being precipitated down the falls of the Pasaick.

Boston, July 1st, 1812.

My Dear Brother,

I received your letter of last week and read it with such sensations as you can easily imagine. The dreadful account had reached us before. I immediately wrote what I could to our poor afflicted friend. The mysterious dispensation has produced a strong impression here. Your letter has been read to numbers; it has been borrowed and carried out of the house; a copy of it is now taking by an aunt of Mrs. Cumming. Many tears have flowed, and many prayers have ascended for the bereaved husband. How mysterious are the dispensations of providence! We must bow ourselves to the earth, and say, His ways are not as our ways, nor his thoughts as our thoughts. What a comfort it is, amidst the confusions of this trying life, to know that infinite wisdom keeps the throne, and well knows what he is doing! The sea may rage, our shattered bark, amidst the darkness of night, may rise to the clouds, and plunge to the centre, but our Pilot is at helm. Were it not for that, we should never hope to see morning more. But with that protection we shall ride safely through the rage of elements, and the confusions of a disjointed world, and enter a haven secluded from the storms. It was never a matter of more joy than at the present moment that the Lord God omnipotent reigneth.

I pray, and even hope, that this distressing event will be the means of a glorious revival of religion in Newark. Tell the people that they must not let it pass without such an issue. It is a call to every man, woman and child in the town, right from the mouth of God, as loud as any that will ever be heard, perhaps, before the last trumpet. They must listen, or, (I had almost said,) they are all dead men. This is the moment too, for christians to lie on their faces before the God who is passing by—the very moment to cry to him with groanings that cannot be resisted—to carry out all their children from their houses, and lay them in the street before the awful Majesty that is passing by. O may the whole town stand and bow before him, and hear not his voice in vain! * * * * * * Mrs. G. and myself have just returned from a journey to Connecticut. God is pouring out his Spirit in sundry places in that state and in this. I hope to hear good tidings from Newark. Nothing very different here. Mrs. G. joins in every sentiment of love and kindness to Mrs. R. and yourself, with your affectionate brother.

E. D. GRIFFIN.

In the winter of 1812–1813, Doctor Griffin delivered his Park-street lectures, on successive sabbath evenings, to a crowded audience collected from all classes of society. These lectures awakened the deepest attention both of friends and foes; and it is hardly necessary to say that they have passed through several editions, and have long since taken a prominent place among the standard theological works of our country.

TO THE REV. JAMES RICHARDS.

Boston, August 23d, 1813.

My Dear Brother,

I owe you many apologies for my long silence; but either I have more to do than ever I had before, or else I become slower in my motions as age increases. I do not get time to

write to my friends. I have scarcely written a letter for nine months till very lately.

I have rejoiced, my brother, in all the mercy and truth with which God has visited you, and the dear people of your charge. I cannot be indifferent to any thing that is calculated to make either you or them happy, and least of all to so glorious a scene as this. May the work increase, and extend, and never cease.

I rejoice to hear of the strong and increasing attachment of your congregation to their pastor. I hope you and dear Mrs. Richards by this time feel yourselves at home, and that you both and your children will continue to enjoy all the happiness which this poor world can give, and all the happiness which can be found in a covenant God. * * * * *

* * * * Our affairs here go on pretty much in the old way. The small degree of divine influence with which we have been favored, has brought ninety-one persons to our inquiring meeting, within a year and a half; thirty-nine of whom have come in since the first of December. About that time a new momentum was given to the thing which is not yet altogether spent. Sabbath after next I expect to admit to the church eleven persons from the world. Still there are trials and discouragements which sometimes almost tempt me to give out. Boston folks will be Boston folks still. They will not retrench a habit, nor lose a nap at church, to save their lives. Had I known as much as I now do, I never would have left the Presbyterian world; and if my conscience would suffer me, I would enter it again as soon as I could. * *

* * * We are in peace, but a peace attended with more stupidity than comfort. I am afraid to say any more.

Excuse my haste. I have many letters to write. Mrs. G. joins in most affectionate regards to Mrs. Richards, and yourself, and the children, with, dear Sir,

Your friend and brother,

E. D. GRIFFIN.

TO THE SAME.

Boston, April 12th, 1814.

* * * * I have no good news to communicate respecting our affairs in Boston. It does not please the Head of the Church to refresh us with his influence, and we all remain as cold and hard as rocks. I am afraid to come among you in such a day as this, lest I should serve, with what little influence I have, to chill you. But I need to be warmed, though it be at your expense.

I am, my dear brother,

Most affectionately yours,

E. D. GRIFFIN.

TO HIS DAUGHTER FRANCES LOUISA.

Boston, July 25th, 1814.

My dear Daughter,

Before this time you have received "The Memoirs of Mrs. Newell," which your mother sent you. It is my earnest desire, and parental injunction, that you read that book through at least twice in the course of the summer and autumn, that you draw the example there set clearly before your eyes, and give the most earnest diligence and care to copy it in your heart and life. I wish you, in short, to set up that blessed woman for your model, both in respect to her early, ardent, self-denying piety, and to the modesty, sweetness, delicacy, affection, and attention to the feelings of others, which marked her social character. Providence has raised her up at your own door, in the midst of the circle in which your father moves, and given our family, as connected with the mission in which she displayed her brightest lustre, a sort of property in her character. The whole of that property I bequeath to you. Take her for your own, and ingraft all her excellencies upon your own character. How often have I said, with all the tender commotion of a parent's heart, "Oh, let that character be my Louisa's!"

Mrs. Newell was younger than you are, my daughter, when she first gave herself to Christ. She could place her heart at rest on the centre of her soul, her Saviour's bosom, at the age

of thirteen; and where are your affections roving? Are you not under as great obligations as she was? I wish you also to look at the womanly sentiments and style of her letters and diary at the age of thirteen, and often compare your own progress with hers. Do you keep a diary?

Your main attention ought to be paid to the government of your temper. That is an enemy which you must bring under early and learn to keep in steady subjection, or it will gather strength as you advance, till it becomes too strong to be controlled. And when it has once established an ascendancy, farewell to peace, farewell to the good will of others, and, without almost a miracle, farewell to salvation. You must get it completely in your power while you are young, and accustom it to obey, or calculate on a wretched old age. Establish, then, the rule of bringing its motions each day to a rigid examination at night; and never sleep till you have mourned before God for its irregularities that day, and implored strength to curb it for time to come. But you must go deeper still. The root of the evil lies in a selfish spirit, which nothing can cure but that love to God and man which constitutes the essence of all religion. In religion, then, you must seek the only effectual remedy. Oh, my daughter, look to Christ for this. Cry to him mightily; cry to him day and night.

Next to the government of your temper, you must cultivate an obliging disposition towards all. In things where you may, learn to subject your wishes to the wishes of others, to prefer their gratification to your own. This is the essence of true politeness; and if prompted by proper motives, is an essential part of true religion. I must remind you also to avoid two things utterly repugnant to female loveliness. I mean an independent carriage and too great forwardness. A benevolent regard to the feelings, and a modest deference to the characters of others, will cure both of these evils. But I would have you distinguish between modesty and bashfulness. The former is the loveliest trait of female beauty; the latter turns every thing into awkward deformity.

* * * * My dear daughter, you are no longer a child,

but of the age when Mrs. Newell was exhibiting a character to be the model of future generations.

* * * * We were sorry to hear that you are learning to play without using your voice. We must utterly protest against this. We believe you can sing; but if we are mistaken in this, we wish you to take no more lessons in music.

Let me hear, from time to time, what books you read at your leisure hours. Some, adapted to enlarge your stock of ideas, and to improve your taste, should make a part of the objects of your attention every week.

I wish you to pay all due attention to ———. It will be a sufficient argument, I hope, with you, that she is unfortunate. Let me be informed on this point.

Your affectionate father,

E. D. GRIFFIN.

The following record of the deaths of Doctor Griffin's parents, &c. was made by him in 1832.

While I was in Boston in March, 1814, I was summoned to the sick bed of my dear mother, who, for many years had had the consumption. She died in my arms at nine o'clock on sabbath evening, April 3, 1814, aged 81. My honored father died the 6th of August following, aged 80. Of my four grand-parents, and two parents, all surpassed the age of 80, except my grandfather Dorr, and he nearly reached that age. To this day, when I am more than 62 years old, I have never lost a brother nor sister, wife nor child, and the youngest of eight children of my parents is now more than 54 years old. Thus has the mercy of God dealt with us.

TO HIS BROTHER GEORGE.

Boston, August 21st, 1814.

Dear Brother,

Before this reaches you, you will have heard that our dear father is no more. We have no more a parent on earth; and soon we ourselves shall be numbered with the congregation of the dead. And what then if we are deceived! And

is it not possible that we may be? "The heart is deceitful above all things and desperately wicked: who can know it?" There are a thousand ways to get wrong, and one only to get right. The two most conspicuous fruits and evidences of religion, are a placid, affectionate spirit, which sweetens and rules our native tempers, and that etherial spirit which overcomes the world. 1 Cor. xiii. James i. 27. 1 John ii. 15. Would it not be well, my dear brother, for us both to try ourselves closely by these two tests, as exhibited in the texts referred to? Religion does not consist in a form, and a profession, nor in going to church on the sabbath, and uttering some of our opinions, and having certain frames; but in possessing and acting out the true spirit of the gospel, which is love,—in rising from under the supreme dominion of selfishness to the dominion of supreme love to God and his dear Son. Luke xiv. 26. Mat. vi. 24. Men are judged by their general characters. 1 John iii. 15. Unless then we are habitually governed by supreme love to God, we are nothing. But such a regent within us will habitually keep down those angry and idolatrous passions which spring from selfishness. If these prevail, we are the slaves of selfishness still. Without, therefore, a dominant spirit of love, which can keep our tempers habitually calm, and produce habitually a conscious deadness to the world, we are not christians. If my own hope will not bear this test, it must be given up.

Thus we cannot hope to live, without a frequent application of the means of grace. And if the world is put under our feet, it will certainly no longer keep us from those means which are necessary for the nourishment of our souls, any more than from those meals which are necessary for the nourishment of the body. Every christian ought to take time from the world to attend at least one meeting a week, besides on the sabbath. I wish, my dear brother, that you would adopt this rule, and inflexibly abide by it, let the world go where it will. I know what you can say on the subject, but I still believe that you ought to do it, and that it is your happiness as well as duty. * * * * * *

Affectionately your brother, E. D. G.

Dr. Griffin continued at Park-street till the spring of 1815, when, in consequence of the congregation having become embarrassed by means of the war, and withal somewhat divided among themselves, he accepted an invitation to return to Newark as pastor of the Second Presbyterian church then lately rendered vacant by the dismission of Mr. Cumming. He seems to have hesitated for some time as to the propriety of accepting this invitation, particularly from an apprehension that his return to Newark might be the occasion of some embarrassment to his successor in his former charge. The two following letters, which he addressed to Dr. Richards in relation to this subject, evince a delicate regard to the circumstances in which he was called to act.

Boston, Feb. 21st, 1815.

My Dear Brother,

I was delighted to hear to-day that you had been invited to preside at the meeting last Thursday. This augurs well for the future tranquillity of Newark. Immediately after receiving an application, about twelve weeks ago, I inquired whether it would give offence for me to exchange with you, and to visit my old friends in your congregation; and was answered, that it would be acceptable for me to visit my old friends, and to exchange with you once in four or five sabbaths. To return to Newark on any other terms than to be in habits of unreserved intimacy and love with one of my earliest and truest friends, and with his beloved church, I could not consent. And if I thought my return would contribute any influence to restore harmony, and to obliterate all remembrance of the past, it would certainly be a powerful motive. On the other hand, if there is, as was hinted to me by some last spring, an incurable separation between the two con-

gregations, and my friends down town would look upon me as one who had come to take part against them, I should find myself in a condition truly deplorable. On the various points connected with this subject, I want light, and, my dear brother, I want light from you.

When I resigned my charge into your hands, little did I expect to return and take part with you in your ministry. Nor do I yet know that this is the will of heaven. Newark has not ceased to be the dearest place to me on earth; but I am not my own. From some motions of divine providence I have been led to suppose that that might become my duty. And if it is my duty, I can freely say it will be no act of self-denial. The particular circumstances which have led to this way of thinking, you in part know, and will know more fully when I have the pleasure to see you. In the mean time I will thank you to open your whole heart to me, and to pour all the light you can upon the present state and future prospects of Newark, relative to the points referred to above. Pray let me hear from you soon. I expect to take a journey early in March; if you write soon I shall receive your letter before I set out.

Mrs. G. joins me in most affectionate salutations to Mrs. Richards, and yourself, and to the whole family.

Your friend and brother,

E. D. GRIFFIN.

Rev. J. Richards.

Boston, April 15th, 1815.

My Dear Brother,

I received your fraternal letter of the 28th of February, on my return from Connecticut the 3rd of April, and thank you for your frank and candid remarks. I had written, before my journey, to Mr. Boudinot, and if I am not mistaken, requested him to show the letter to you. That letter will have convinced you that the providence of God, and no unreasonable fickleness, or despondency in me, has suggested the purpose of my return. I have felt unhappy in one view of my return. If from the attachment of some of my old friends, it should operate to render your condition any less pleasant, it would

distress me, not only from my long continued friendship for you, but especially because I was instrumental in your removal to Newark. It will be, I hope, my aim, however, to render your situation no less pleasant than it was when you first came, and have no doubt of reciprocal friendship from you. And with such a union as has always subsisted between us, added to a sufficient degree of prudence, I hope we shall prevail to heal all the divisions which now exist. I believe we shall. There are really no rival interests. There are people and property enough for two congregations, and I hope in time to see a third. This was my hope before I concluded to leave the town. The idea of ministering to the whole town was oppressive and overwhelming.

* * * Since my return from my journey to Connecticut, I have applied to the church and congregation for a dismission. Both bodies have given their consent, and voted to continue my salary till the last of May, though the council for my dismission should be sooner convened. After this consent I consider myself at liberty to announce my acceptance of the call. I will therefore thank you to inform the presbytery in my name, at their April meeting, that I consider it my duty to accept the call, and do hereby accept it; and pray them to appoint a time for my installation, as soon as they, and the congregation choose, after the first sabbath in June. The first sabbath in June I hope to be in Newark. Mrs. G. joins in affectionate regards to Mrs. R. and yourself and family.

I am, my dear brother, your sincere friend,

E. D. GRIFFIN.

Rev. J. Richards.

Agreeably to the intimation contained in the preceding letter, Doctor Griffin's resignation of his pastoral charge received the sanction of a mutual council, April 27, 1815; though he continued to officiate as pastor till the last sabbath in May. He arrived in Newark with his family the first week in June.

CHAPTER V.

HIS SECOND RESIDENCE AT NEWARK.

Doctor Griffin was installed pastor of the second Presbyterian church in Newark, June 20, 1815.

Toward the close of the year 1816, a general attention to religion commenced in both congregations in Newark, and extended to several of the neighboring towns. During this revival Dr. G. was abundant in his labors, and was privileged in due time to gather in a precious harvest.

Under date of March 27, 1817, he writes in his diary as follows:

A day of private fasting and prayer agreed upon by both churches in the town, to implore the continued influences of the Divine Spirit. Having of late years entered more largely into the public business of the church, I have spent too little time in my closet, and in consequence find that it is not so easy to-day to fix my thoughts in these private exercises as it formerly was. It is my desire from this time forth to return to the more full practice of private devotion, and to a renewal of my journal.

I have tried the world; I have been too much devoted to honor; but I found it all vain. Never was I so restless and unhappy as when most elevated in view of the world. I was

tired of such public life, and longed to retire. I have retired, and during the year and nine months which I have spent here, have been the most tranquil that I ever was in any situation. Convinced by experience of the vanity and even torture of worldly distinction, I seem to have given up all desire for it. I am sure I would not exchange my present seclusion for any more public sphere that could be offered me. My trials, I trust, have not been in vain. For more than six years past, (the former part of which was the most trying period of my life,) I think I have been enabled to obtain an ascendancy over some of my constitutional sins. If I do not deceive myself, I have of late years become more conscientious in regulating my feelings towards my neighbors, in avoiding resentments when I am injured, and in studying the things which make for peace. I think I am more vigilant against the collisions of selfishness; less bigoted in favor of a party, and can more truly rejoice in the advancement of religion in other denominations around me. I have far less distressing conflicts than I had in former years. At the same time I have far less exalted ideas of my own sanctification. Some things are certainly improved within me, and yet I have a more steady sense of my general poverty and short coming.

Afternoon. I found a greater sweetness in secret prayer than I had felt for years, a tenderness and enlargement in praying for this people here, our sister congregation and its minister, my late church in Park-street, my friends and my enemies generally in Massachusetts. I found a new state of mind, and discovered that some displeasure at the past treatment I had received, though it had not awakened resentment, had hardened my heart against old acquaintance and caused me to find little pleasure in thinking of them. But now I felt the cloud all removed, and wished to visit them, and longed for their prosperity, as though they had been my flesh and blood; and in regard to those who were near, my heart melted over them, and it was my earnest prayer that this day, when the christians of both congregations are in their respective closets, might break up forever whatever selfish jealousies and unkind

feelings may exist between the two sister churches. I feared that the rough treatment I had met with from the world, had soured my mind towards mankind, and that my love of retirement arose partly from this cause. I clearly perceived and felt that love would do away all feelings like never wishing to have any more connexion with a particular place. *Never, never let me feel this again towards any place or any individual.* How will love unite us to all and every one, as to our dearest child. Scarcely ever had I a cloud taken off from the whole world so suddenly and so sensibly. I felt a tender wish to write to acquaintances in different places, with whom I had for a considerable time wished to have no further intercourse. I found that love would cure at once all past troubles, and sweep them from the world as though they had never been; and that if I could continue to feel so, I should at once be restored to the bright skies of former years, before the storms arose. I perceived that the most effectual way to get the better over every injury was to *forgive.* I learned to prize more than ever these days of private devotion, for I found that this season had removed wrong impressions which had rested on my mind for two or three years, which, *till I felt the change*, I had not perceived were wrong. LET ME NOT FAIL TO KEEP THESE DAYS OF PRIVATE DEVOTION.

I was enabled heartily to forgive and pray for all men, even those who had wronged me most, and then I felt that the middle wall of partition which had been long between Christ and me, was taken away. I had forgiven all, and then he had, as it would seem, forgiven me. While I held them off, unwilling to have intercourse, he held me off, unwilling to have intercourse. I had not hated them as an enemy, and he had not hated me as an enemy. Just the measure which I meted to others, he meted to me. I never felt before the full amount, in *this* respect, of that petition, "Forgive us our debts *as* we forgive our debtors." In the latter part of the afternoon my mind was unusually fixed and drawn out in prayer; and all my prayers were directed to Christ. The hymn, "Jesus, lover of my soul," was more precious to me

than ever it was, when I was not pressed down under the burden of guilt. Bless the Lord, O my soul, for his restoring mercy,—for removing that partition wall which I have felt for more than six years. O may I walk humbly and live near to him, and be wholly devoted to him the rest of my life.

During this second period of Doctor GRIFFIN'S residence at Newark, besides attending with exemplary fidelity to all the duties more immediately connected with his pastoral charge, he devoted himself with great zeal to the establishment and support of several of the leading benevolent institutions of the day. He was one of the original founders of the American Bible Society; and it is said that when their address to the public, which had been prepared by Doctor MASON, was first read in his hearing, he turned to a gentleman sitting next to him, and said with great emphasis, "That, in my opinion is the finest specimen of English composition that has been produced since the days of Johnson." He was also particularly active in the establishment of the United Foreign Missionary Society, and in promoting the interests of the school established by the Synod of New-York and New-Jersey for the education of Africans. To this latter institution perhaps he devoted himself with more zeal than to any other; and his celebrated "Plea for Africa," distinguished alike for learning and eloquence, shows that this was a theme to wake up his finest powers and his strongest sensibilities.

It was also during this period of his ministry, (1817) that he published his work on the extent of the atonement. As this is almost throughout a work of pure metaphysics, it were not to be ex-

pected that it should have gained so extensive a circulation as the more practical and popular of his productions; but it was evidently the result of great intellectual labor, and could never have been produced but by a mind trained to the highest efforts of abstraction.

In the spring of 1821, Dr. GRIFFIN received an invitation to the presidency of the college at Danville, Kentucky; and as his health at the time was somewhat enfeebled, he took a journey into that state, but ultimately declined the offer. On his return he visited Cincinnati in Ohio, and subsequently received an invitation to the same place in the college in that city, but this also he felt himself constrained to decline. About the same time he received a similar appointment at Williams College; and owing chiefly to some unpropitious circumstances which had prevented the growth of his congregation and their ability to continue to him a competent support, he determined to accept this appointment.

CHAPTER VI.

HIS RESIDENCE AT WILLIAMSTOWN.

Having accepted of the Presidency of Williams College, Doctor GRIFFIN left Newark with his family for Williamstown about the 25th October, 1821. Of the interesting events which occurred in connection with the journey and subsequent to it, he committed to writing the following minute account in 1830.

Before we left Newark, my eldest daughter, Louisa, was unwell. In her passage up the river she became worse. We reached Troy on Friday morning, October 26th, 1821, where I left her with her mother at a boarding-house, and the same night reached Williamstown with my other daughter, Ellen. On Monday, October 29th, having obtained teams to bring out our furniture, I returned to Troy, and found an apprehension in the attending physicians that Louisa was exposed to the typhus fever. On my return to Williamstown on Wednesday, October 31st, I found Ellen quite sick. It proved that she had taken the measles; and before they could appear, a billious fever had taken possession of the system and kept the other down. And as the first yielded to medicine, the second, a hidden enemy that no one could understand, began to work. She was in a state of great fluctuation, but mostly of danger, till near the middle of December. On Monday, the 10th of December, my apprehensions rose the highest, but they were

relieved before I went after my family the next morning. And so it was from the first to the last; she would be better, and I could inform her mother so; and no sooner had my letter gone than she would be taken worse. Her mother was mercifully saved from a knowledge of her danger till she reached Williamstown, and I sustained the burden alone. But to return.

On sabbath morning, November 4th, while I sat by Ellen's bed, more anxious for her than for Louisa, I received a letter from Mrs. Griffin, begging me to come down immediately ere my child died, and to bring Ellen with me, and leave her at Dr. Coe's. As I arose from my chair, I said, unconsciously, "The Lord reigneth;" but recollecting myself, and fearing to alarm Ellen, I for the first and last time deceived my child. I assumed a smile, and kissed her, and left the room. I determined to stay and ask the prayers of the church, and go the next day. The Rev. Mr. Gridley said he could not bear to have me go alone and offered to accompany me. At Wadsworth's, where we dined, while I was pacing alone before the door, reviewing all my feelings about my poor child before birth and at the time of her birth, and my manner of praying for her, and bringing her up, I said, "And after all is she to die in this state of insensibility? Is this our covenant God?" Something seemed to say, "No," in a manner which soothed my anguish. About eight miles this side of Troy, a messenger met us, to hasten us to see her die. I remember saying to Mr. Gridley at that moment, "*I* can bear all this and a great deal more; but O that poor mother, and that immortal soul!" I spent the eight miles in praying for those two objects, and in language sometimes audible to my sympathizing friend. Mrs. Griffin had no knowledge that Ellen was sick, and I knew, was confidently expecting her. I had to bear those tidings to the afflicted mother. But God had mercifully ordered it so that I could, with entire sincerity, say, "I hope she is better." Mrs. G. met me on the stairs,—"Where is Ellen?" anxiously. "Why, my dear, she did not come"—carelessly. "Is she sick?"—alarmed. "Why, my dear, she hasn't been very well." "Is she dangerous?"—greatly agitated. "We

have been somewhat concerned about her, but we hope she is better." Mrs. G. disappeared. I went into the room where my poor child lay. I found her insensible—deaf, dumb, and perhaps blind. By shaking her violently I could make her open her eyes; but they would fall together as soon. I wished to pray with her without delay; and when I sought for Mrs. G. I found her in a dark room, leaning on Mrs. E. crying, ready to break her heart, and saying, "God is going to take away both of my children." That night I did not shed a tear, though apt to weep. I got the friends assembled in the room, and then stretched out my hands over the bed and commended to God our dying child. When I opened my eyes, I found Mrs. G. bent down under her sorrows. I therefore lifted my voice aloud and said, "What does it signify for God to reign if he may not govern the world? What does it signify for us to proclaim our joy that he governs, if we will not allow him to take from us our Josephs and our Benjamins as he pleases?" The words, I saw, went through the poor mother's heart, and from that moment she lifted up her head. She went to bed that night (she told me afterwards) under a great weight, but she awoke in the night, and all her burden was gone.

A change had taken place in the sick child that morning, between break of day and sunrise, which indicated that a decisive change would probably take place the next morning at the same hour, and many chances to one it would be for death. But I found I could not set up the interest of my child against the will of God. I felt a strange composure, for which I reproached myself. I said to a friend repeatedly that I appeared to myself to be stupid. I said to myself, "Do you love your child as you love yourself? Would you feel so little concern were there fifty chances to one that you would be beyond the reach of hope to-morrow?" And yet I could not feel that misery and tumult which the awful event, separated from the will of God, seemed calculated to produce. In the course of the evening Dr. B. told me that if she survived the next day she would be liable to be taken off every half hour for three

weeks. "Well then," said I to myself, "it is in vain to hope. I might as well hope if she had to run the gauntlet between a hundred soldiers, with all their guns pointed at her heart." At that moment it was powerfully impressed on my mind, "If it is the will of the Lord Jesus that she shall die, she will die; and if it is his will that she shall live, she will live, though she were to run the gauntlet through the world." That thought composed me, and I went to bed and slept quietly till morning. But I was up with the day. And instead of the chill of death coming upon her, she lifted up her eyes and knew me. Though I could not weep that night, the next day I could weep profusely, under a sense of the goodness of God.

On the 14th of November I was inaugurated to the office of president of Williams College.

On Tuesday, Dec. 11th, I went after my family, and brought them home on Thursday, the 13th, seven weeks wanting a day or two from the time we landed at Troy. The same day, Ellen was brought home; and a joyful meeting it was. I had longed that the family, if ever permitted to meet again, might live only to Him who had preserved them. But alas how have we forgotten his mercies! I am utterly confounded when I think of this.

This great mercy as relates to Louisa, and especially the scene at Wadsworth's, never appeared to me so affecting as since her hopeful conversion.

TO HIS DAUGHTER FRANCES LOUISA, WHILE AT SCHOOL AT SANDWICH.

Williamstown, March 17th, 1823.

* * * As the church here have set apart to-morrow as a day of fasting and prayer for the effusions of the Spirit, and I expect to be with them, I shall have no time to write after this evening. The revival in college is at an awful stand. No instance of hopeful conversion for near a fortnight. In that time there has been much labor, and not a few impressions made of a weaker sort, which seem to come and go, in a way

to hold us between hope and fear, and I should be tempted to be discouraged were it not for the increasing earnestness, as I hope, of christians, both in the college and in the town. Amidst all my other anxieties, my poor children that have no God, lie daily upon my heart:—my poor children who have souls as valuable as they appeared to me when I was going to Troy in November, 1821, and when I bent over my insensible and apparently dying child, that evening. Oh Louisa, you have scenes yet to enter upon which no language can describe, and no mortal heart can conceive. My dear child, prepare, I beseech you, to meet your God. Oh let not your parents find you missing when they search for you among the redeemed host at the last day.

* * * I am sorry that you said, or ever heard any thing about ——; because I am unwilling that a grudge should lie in your heart, or in mine, against a human being. I hope you will neither hear nor communicate any thing more against a single person on earth.

Your affectionate father,

E. D. GRIFFIN.

TO HIS DAUGHTER ELLEN MARIA.

Williams College, June 12th, 1824.

* * * I had, my dear child, a distressing dream about you last night. I dreamed that I was the presiding magistrate in a court which had condemned you to die for murder,—and to be executed the next day. You besought for your life; but I told you that I could not help you, and entreated you to prepare to die. And when you appeared disposed to consume the few precious moments in prayer to me, I told you that you must not say another word about it. You obeyed, and was silent, and I awoke. And when I awoke, the thought of my poor suppliant child, condemned to death, and pleading with me for her life; and the thought that I might one day see you pleading for an eternal life, when I could not afford you relief; affected me so much that I could not help praying for you a considerable time, till I fell asleep again. Oh my dear child,

remember that no modification of the social affections, and of the outward deportment, will answer without a radical change of heart; that no habits of respect for religion will avail without a deep conviction of sin and ruin; that without thus feeling yourself sick unto death, you never will apply to the great physician, but will rather become the more self-righteous for your outward regularity; and that your prayers will not be heard unless they proceed from the very heart, but may, by sinking into a cold unmeaning form, become mockery, and "an abomination to the Lord." I beseech you, my darling child, to read over this paragraph morning and evening before you offer your prayers, for the rest of the winter, when something special does not prevent.

I have only time to add that, with daily prayers for your sanctification, I am, your affectionate father,

E. D. GRIFFIN.

TO THE REV. M. TUCKER, OF NORTHAMPTON.

Williams College, July 11th, 1825.

Rev. and Dear Sir,

Your favor of June 28th, with the accompanying sermon, was duly received; and I sincerely thank you for both. I read the sermon immediately and with much interest. My time is so occupied at present in various ways that I shall not be able to pay that attention to the subjects of your letter which I could desire. You gratify me by your confidence, but you have laid out a hard piece of work for me; I mean difficult of accomplishment.

It does appear to me that the most important object of all, and which ought for the present to engross your whole attention, is to bring that immense congregation, by your preaching, prayers, and pastoral visits under the influence —the dissolving and transforming influence—of powerful and repeated revivals of religion. As to scholarship, if it has not been attained before one has reached the age of thirty, and has entered on such a prodigious field of labor, it cannot be attained to any very high degree in connexion with such a conscience

as yours. Your Hebrew may be easily renewed without points, by the help of Parkhurst's Hebrew Lexicon ; and without points will answer all the purposes of explaining the original text. In your case, I certainly would go no further than this in Hebrew. But I doubt much whether I would enter at present on any new plan of studies beyond those which are strictly theological. If you can prevail to imbue that great people with divine truth, and make the truth triumph where President Edwards fell, and bring them, by the side of Brainerd's grave, to pray as Brainerd prayed; you will have performed a work great enough for an angel's powers: you may then go to heaven, and the church will bless God that you ever had existence. Considering the history, and the magnitude, and the influence of your congregation, and the state in which you received it, few men have ever had such a work laid out for them ;—it is enough to exhaust the powers of one mind. It is a charge ponderous enough "to make the shoulders of an angel tremble."

I would recommend it to you, my brother, to bathe your soul in Baxter's "Saint's Rest," and to be much in prayer, and make yourself deeply acquainted with the Scriptures. You are kind enough to ask after my course. I believe that an early commencement and pursuit of a systematic study of the Bible, in connexion with a long course of revivals of religion in which I was permitted to be engaged, and an habitual aim, in my ordinary sermons, to reach the conscience, and the heart at every stroke, and the habit of striking out, as I correct my sermons for a new exhibition of them, every clause and word which is not subservient to this end ; may be numbered among the most efficacious means of forming my present manner of preaching, such as it is. Perhaps the most powerful circumstance, not yet mentioned, was entering upon the large congregation of Newark, calling for constant and impassioned preaching, and for continual visiting. I made a bad improvement under these advantages ; but I am far from thinking with you, my Dear Sir, that a man cannot be a good preacher and pastor with a great congregation. A great con-

gregation, as rousing to great exertions, is the best field for the formation of such a character. You can never satisfy any people by visiting. The best way to approach it, is perhaps to show the people, by a systematic course, that you visit all you can. Besides your social visits and visits to the sick, I would set apart one day in a week to strictly parochial visits, to be short, and right to the point, and to be closed with prayer. Make the appointment before hand, and let all know the course.

As to the manner of preaching, the object of every stroke ought to be to do good rather than to gain popularity. That will make us the most divinely eloquent. The little prettinesses of thought and expression, which the love of popularity can produce, are nothing to the great and overwhelming thoughts which flow from a mind solemnly impressed with divine things, and earnestly desirous to impress them upon others. Here we may aim high. I doubt the lawfulness of any other high aim in a minister of Christ. Dr. Witherspoon used to advise his pupils to write out one good sermon a week, and let the rest take care of themselves. You cannot, in your situation, write but one. I would recommend it to you to extemporize in the week, to preach from a skeleton in the morning of the Sabbath, and from notes in the afternoon. From your account of your fondness for belles-lettres and poetry, and aversion to metaphysics, I should apprehend that the side on which you are to guard, is a tendency to sprightliness, without sufficient weight and penetrating force. You have a fine imagination, and a fine taste to regulate it. Use both of them, as nature dictates, without effort; but let all your effort be to fill your pages with the weight and solemnity of divine truth. Under each head labor to get out that precise view of truth which you had in your most solemn hour on your knees. I advise you to read much the sermons of President Edwards. My paper is out. Mrs. G. and I will stay at your house with pleasure, at the approaching meeting of the American Board of Commissioners for Foreign Missions. Won't you come and bring Mrs. T. to our commencement?

Very affectionately yours,

E. D. GRIFFIN.

Dr. G. proceeds in his narrative thus:

When I first came here there were 48 students connected with the college. The number increased before the Amherst charter was obtained, (in February or March, 1825,) to 120. That event, by the following commencement struck us down to 80. About 30 in the course of the spring and summer, took dismissions, under the impression that the college would be broken up. Nineteen graduated that commencement, and a class came in of seven, and little prospect appeared of much increase. At that crisis I formed the purpose of raising a fund of $25,000 for the purpose of building a chapel and endowing a new Professorship. While at Northampton attending the meeting of the American Board of Commissioners for Foreign Missions, I determined to open the subscription myself with $1,000, provided certain other gentlemen in Williamstown would do the same, or in proportion. From that time I felt better about the college. On my return from a northern tour through Manchester, (Vt.) I heard of a revival there. This excited unusual desires in my mind for a revival in college, which desire never ceased from that time.

When college came together several returned under deep impressions; and it was soon evident that God was among us. My eldest daughter at that time was married and lived in the neighborhood; and my youngest daughter was at school at Hartford, (Conn.) about 90 miles off. As Louisa had been awakened in a revival at Newark in 1817, I came to the conclusion, as soon as I was convinced that the Spirit of God was among us, that she would, in all probability be brought in then or be lost. During the months of October and November, my agony was great and increasing for her, and her husband, and for the college. The seriousness in college continued to increase; but it was not, I think, till about the first of December, that the spirit came down like a mighty rushing wind.

My wrestlings for the college and the town were great during all this time; but Louisa's last chance appeared to have

come. She and her husband were very interesting objects to me, and my absent child also. That passage in Luke, xi. 5–13, opened upon me with a most interesting reality, particularly the last verse, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him." I believed the truth of that promise as fully as I believed my own existence, and applied it to supplications for the Spirit on others as well as on myself. It appeared indeed a wonder that God should regard the prayers of such polluted worms, until I discovered, in the light of that text, which for the first time opened upon me, (Romans, viii. 26, 27,) that it was the Holy Ghost that prayed. I could not help exclaiming, "No wonder that God hears prayer when it is the Holy Ghost that prays. What an awful place is the christian's closet! The whole Trinity is about it every time he kneels. There is the Spirit praying to the Father through the Son." My sermon on the Prayer of Faith, which I have just sent on to the National Preacher, and a copy of which I leave in manuscript to my children, was copied, with great exactness, from my exercises at that time, mingled in with my exercises in other revivals. Except the single clause, "because men keep not God's law," under the first head, (which I drew from the experience of David,) all the eight particulars were drawn from my own experience, with as much exactness as I could possibly attain. My desire on this occasion was heart-breaking. I searched diligently to see if I was setting up the interest of my children against God's interest, or my will against his will. I could not find that I was. I felt my absolute dependance; and yet could never stop in the use of means. I felt greatly abased under a sense of sin. O how did I feel often when upon my knees I was forced to say with tears, "Although my house be not so with God." The case of Jacob at Penuel and that of the Syrophenician woman always stood before me. And so confident was I that the promise was everlasting truth, that I saw I might indeed take hold of it and draw the blessing down,—that I might lawfully keep hold of it until the blessing came. I seized it with both my hands, and said, "Here I plant my-

self down, and on this spot I will receive the blessing or die. I hold thee to thy word and will not let thee go." Once an objection started up, "Is not this holding of God to his word a taking from him the right of sovereignty?" I was alarmed at this, as though, in pursuit of every thing dear, a wall from heaven had dropped upon my path. I threw my eyes farther, I thought, than I ever did before, into the regions of truth, and soon I saw the solution: "If God had not given me this spirit to hold him fast, I should have been a clod. His sovereignty was fully exercised in that gift." As when a dam has suddenly stopped a rapid torrent, and after a time is suddenly removed, and the waters impetuously sweep; so did my restrained and eager spirit, when I saw the whole field open before me, and not a fence nor a bar in the way, sweep it with my whole heart and soul and mind and strength. If that was not prayer, and in some measure the prayer of Penuel, that could not fail in some degree to receive the blessing, I believed that I had never prayed, and was yet in my sins.

After placing myself on my pillow and disposing of all other matters, I used to betake myself to this struggle, first for others, and then for my children. And if I ever prayed, it was in those nocturnal agonies. And after thus staking my own salvation, as it were, on the issue, I would go in the morning, or in the course of the day, to see how my daughter was affected; and she, knowing the kindness of my intention, would meet me, week after week, with a filial smile. I could never have thought that such a filial smile would so wither a parent's heart. My stated question was, "Do you realizingly feel that it would be just for God to cast you off?" And she would as uniformly answer "No." She knew all about the doctrines; her understanding was fully convinced; she was awakened, and attended all the meetings; but she went no further.

In the latter part of December, I sent for my daughter Ellen home, that I might lay her at the Saviour's feet. If I failed in my object, I knew the world would say, "There, he tried and could'nt." But I thought with myself, "She can

but die." And so her brother-in-law went for her 90 miles in that season of the year. When she came home I desired her to do nothing but read and pray and attend the meetings. She complied, and was sober, but not convicted, or even awakened.

Thus things went on till Wednesday evening, Jan. 18th, 1826; in which time my anguish of spirit had well nigh laid me upon a bed of sickness. That evening after meeting, I visited Louisa, and put to her the old question, "Do you feel that it would be just for God to cast you off?" After a considerable pause, and in a low voice, she answered, "Yes, Sir." I started, as a man awoke in a new world, and said, "Do you, my dear?" After another pause, and in a low voice, she answered again, "Yes, Sir." That evening upon my pillow, I began to say, "Was she not awakened at Newark? Has she not knowledge enough? And is she not now at last convicted of her desert of hell? Has not enough been done in a preparatory way? Wilt thou not this night take away the heart of stone and give a heart of flesh?" At that moment something within me said, "No; let her be more deeply convicted of her sin and ruin, that she may know what she owes to our redeeming God and his dying Son;—that she may see the distinctive glories of that God and Saviour whom I maintained against a world in arms before she was born." The prayer passed from her to her husband, and then to her sister. Their personal interests, which had pressed like a mountain so long upon me, were swallowed up and lost, and the all-absorbing desire was, "That eyes so dear to me, may see the glory of our redeeming God and his dying Son, and that souls so dear may show in their salvation the same glory to the universe." I then saw, as I never saw before, what it is for God to be glorified, and felt conscious that I desired that object more than all others. It appeared the most glorious object; and my whole soul went out in pantings after it.

The next morning, before I was up, Mrs. Griffin came back into my room, and said, "I have been into Ellen's chamber, and found her weeping. She says, Mamma, I woke up this

morning early, and began to think how good God had been to me and how ungrateful I had been to him; and I can't sleep any more." This was her first conviction. That same morning, as Louisa was coming down to spend the day with us, (for the family spent every Thursday with us,) and when she had reached the gate, "The thought," (as she afterwards expressed it,) "dropped upon my mind, that God reigns; and it was a glorious thought." She did not tell me of this till Friday night. On Saturday morning, when I called to see her, she was all dissolved, and related the views she had had of her sin and of the mercy of God the last evening. On Thursday Ellen attended Mr. Gridley's inquiry meeting, and he told me afterwards, that in addressing her, he had tried every string, and not one of them vibrated till he touched on the goodness of God, and then she wept like a child. On Friday or Saturday I said to her, "My daughter, where do you expect to spend your eternity?" She answered, "Why, papa, I have'nt thought of that." "What then have you been thinking about?" "I have been thinking how good God has been to me, and how unthankful I have been to him." On Saturday morning, after conversing with Louisa, I took Dr. Smith, my son-in-law, into a separate room, and pressed him with all the power I could apply. He wept. The next day, (Jan. 22d, 1826,) I preached a sermon with a view to try Louisa's hope, from Psalm xcix. 9, "For the Lord our God is holy." I noticed that Dr. Smith devoured every word. The next day I learnt that he had been hoping since Saturday. I searched for him and found him, and after dinner he came to me. We sat in my study, and Ellen sat by the window behind me. I cast my eye back upon her, and she looked more like the image of misery than ever before. She felt that she was left alone indeed. The Dr. retired, and Ellen left the room. Not long after, Mrs. Griffin came in, and said, "Ellen has been saying to me, I am afraid papa don't feel about me just as he did about Louisa." "Tell the dear child," said I, "to bring in my surtout, (as I was going out,) and I will talk with her." She came in, in great distress. After

some conversation, I kneeled down with her, by my library." The spot and the time I never shall forget. The Syrophenician woman had been much before me. She was before me then; and so was the glorious Personage to whom she applied. And he appeared as near to me as he did to her,—as near as though he had been bodily present. And it was as easy for me to put my child into his arms, as though he had been visibly in the room. And I did put her into his arms, with all my heart and soul. And it seemed to me that it was impossible, but that she would give herself to him before she arose. When I arose I took her in my arms and said, "My dear, have you given yourself to Christ?" "Oh, no," said she, and was apparently overwhelmed. I left the room and went out to visit a family, where I met my dear Louisa, who appeared the happiest creature in the world. She was going that eveing to the first prayer meeting she ever attended, as she thought. Upon my return after tea, Mrs. Griffin met me and said, "I never witnessed such a scene. Ellen has been weeping upon my neck, and saying, Christ died for me, and I have never done any thing for him, and I cannot live so any longer." I asked her to send her in. She came in, when the following dialogue took place between us. "My child, where do you expect to spend your eternity?" "Why, papa, I think it most likely that I shall spend it in hell." "Well, my dear, that question God will decide, without asking counsel of you or me." "I know that, papa, and I don't want any body else should decide it." "Why, my dear?" "Because he appears so good and so just." "Do you think that you deserve hell?" "Oh, I know I do." "What is the greatest desire of your heart?" "To love and serve God all my days." In that condition she remained eight and forty hours, without a particle of hope. At the end of that time, (to use her own expression,) her burden fell off, and the preciousness and loveliness of Christ appeared to her view. In the mean time Louisa attended her prayer meeting on Monday evening. While I was at breakfast on Tuesday morning, Ellen received from her sister the following note.

My dearest Ellen,

I never felt so anxious to see you as I do this morning, but the weather seems to forbid. I have always felt for your body, now I would inquire about your immortal soul. When I feel the fullness there is in the dear Redeemer, his ability and willingness, yea, ardent desire to save just such sinners as we are, I cannot but hope that you have seen him too, and have been enabled without reserve to give yourself away to him. If you have not, O do not stay away another moment. Why should you? There is balm in Gilead, an almighty Physician there. Do you feel yourself to be a polluted, self-ruined sinner, totally undone? O let not your sins keep you from him. This is the very reason why you should go to him. What was his errand into this miserable world, but to "seek and to save that which was lost?" What is he now walking our streets for but to dispense pardons to the guilty: to "gather the lambs in his arms and carry them in his bosom?" O believe his promises. Think him sincere when he invites "every one that thirsteth," all that are "weary and heavy laden," "the ends of the earth," to look unto him and be saved. Do not add to all your other sins, the crying sin of unbelief. Come, and he will fill your soul with that "peace that passeth understanding." He will enable you to say, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." He will enable you to say, "O that all the blind could see him too." He will enable you to point your dear companions to "the Lamb of God which taketh away the sin of the world." I hope your brother is in the ark. We had a long and most interesting conversation last evening. He was called away at day-light, and has not yet returned. Mr. and Mrs. Hanson are both rejoicing in their Saviour. Give my love to E. Dewey. You may read this to her. What I say to you I say to her,—to all,—to poor Susan; come to Christ. "None but Jesus can do helpless sinners good."

We had a blessed meeting last evening. O it is good to draw near to God through the Mediator. You must come up

"to the help of the Lord against the mighty." Do all you can for him who bought you with his blood. There is nothing else worth living for.

My love to our dear parents. Say to them, "Be not afraid, only believe." I hope to see you before night.

Your anxious and affectionate sister,

F. L. SMITH.

Notwithstanding this note, Louisa shortly after came down and spent the day; and in the evening my three children and myself attended a most interesting meeting. Louisa has been heard to say, that was the happiest day of her life. The next day, Wednesday, Jan. 26th, Ellen was relieved. All within a week from that ever to be remembered Wednesday evening, when I first learnt that Louisa was convicted, and when I had that travail on my wakeful pillow.

The following letter from Doctor GRIFFIN, containing an account of the hopeful conversion of his children, was addressed to NATHANIEL WILLIS Esq. of Boston, and shortly after was published in the Boston Recorder.

Williams College, Feb. 2, 1826.

DEAR SIR,

Your letter gave me great pleasure. The prospect of another revival of religion in Boston is animating in no small degree. Your letter was read to the pious students who are here in vacation, with a request that they would daily remember Boston in their prayers. At a public meeting they formally agreed to do it; and at a fast held yesterday, Boston made one of the subjects of their public petitions. I intend to endeavor to engage the pious people of the town in the same course of wrestling for you.

O that the dear christians in Boston may receive a spirit of special and effectual prayer, in which desires as strong as death shall be united with absolute dependance and faith, and all combined with the most vigorous exertions to arrest the at-

tention of sinners. These two classes of exertions ought to be duly proportioned to each other. If much prayer is employed with little exhortation, it is like standing at the bottom of a hill and praying to be placed on the top. If much exhortation is used with little prayer, it will issue in proud, unproductive self-dependance. But then it must be the prayer of faith. God has said, "I will yet for this be inquired of by the house of Israel;" and, "Ask, and it shall be given you." We must take hold of the promise with a grasp that cannot be broken; and with an importunity that cannot be denied. Nor is this humble holding of God to his word in opposition to the fullest acknowledgment of his sovereignty and our dependance; for we know all the time that unless he gives us the spirit of prayer we cannot take hold of the promise. And if we are tempted to think this urgency and repetition teazing, we have only to refer to the parable of the importunate widow. It is a day in which, after the partial suspension of the rains of heaven, they are beginning to descend in very uncommon effusions. A late letter informed me that in the small village of Rome, ninety obtained a hope in two weeks. All through the western part of New-York, and through Vermont and New-Jersey, God is doing great things. It is time to expect great things, and to attempt great things. We are commanded to open our mouths wide. Old Mr. Elmer, of New-Jersey, in preaching from this text one day, stopped: the tear came into his eye: For my part, says he, I never expected much, and God never gave me much. I know of no place where they have a better right to expect much than in Boston. You are kneeling hard by the sepulchres of those blessed fathers who have made so large a deposite in heaven of their prayers. And God knows the need of a standard lifted up where the enemy comes in like a flood. O be not discouraged. The blessed Jesus has much people in that city, who never yet have known him. Our earnest prayers will daily mingle with yours for that ancient city of our fathers' solemnities.

As you were so kind as to speak so tenderly of my dear

children, I know it will give you joy to hear that both of them have hopefully laid their enmity and their honors at their Redeemer's feet. My son-in-law also is in a very interesting state of mind, and I hope, not far from the kingdom of heaven. Help me to magnify the Lord forever. I have given my redeemed children away to Christ, with a supreme desire that they may be altogether devoted to him all the days of their lives. Whether they be rich or poor,—whether they live long or die soon,—are minor considerations.

You have been a highly favored parent, and have probably had more experience than I in these solemn and awful and interesting dealings of God. As you are so largely experienced in these matters, perhaps I may drop upon the ear of private friendship some account of what God has done for me. And if it shall encourage you or any of my dear friends to agonize more abundantly for their children, my end is answered.

Little did I think what such a blessing was to cost me. The struggle came near laying me on a bed of sickness. Never before had I such a sense of the import of that figure in Gal. iv. 19. I had often said that in offering their children in baptism parents must believe for them, (as far as the nature of things admits,) as they did for their own souls, and must bring them to Christ as poor lost sinners, much in the same way in which they brought themselves. But now I see that if their children are to be born again in a covenant way, (it may be done in a sovereign way without them,) they must travail in birth for them. For two full months the struggle lasted before I saw any decisive signs of an answer. My younger daughter was at school at Hartford, and I sent for her home that she might have the advantage of this blessed season. Week after week, after the midnight struggle upon my wakeful pillow, I would go to my children in the morning and be dismayed to find them the same. I would then return and examine my prayers. I could not see that I set up their interest against that of God, or my will against his will. I saw that I had no claim except on a gracious promise made to

prayer. But that I seized and hung to with the grasp of death. And yet nothing seemed to follow. At last it came to this: if that was not prayer,—and in some measure the prayer of Penuel, (Gen. xxxii. 26)—I knew nothing about prayer, and must abandon my hope. If all my children must perish, I must go down with them. Such a hold had I fixed upon the promise, and such was the impossibility of letting it go, that I found I had staked every thing upon it, and upon its truth in reference to me, and it was an eternal heaven or an eternal hell for more than one. And yet God delayed. Ah then was the tug and struggle which shook the soul. After many nights I found myself, on my pillow, longing that my children might be brought to see their ruin, in order that they might see what they owed to God and their precious Redeemer,—might see his glory and bear witness for him and praise him all their days. Before, I had brought them to God as a personal interest; now, I wished the thing done for the Lord's sake. The next morning Ellen could not sleep to think how good God was and how ungrateful she had been; and Louisa, (whose impressions had been deeper than she had acknowledged or known,) found herself rejoicing that God reigned. Four days after as I was praying with Ellen, I felt such a nearness to Christ, and was enabled to commit her to his arms so easily, so fully, and so confidently, that I could not but hope she would commit herself to him before she arose. I humbly trust he received her then. In an hour or two she was giving strong evidence of a new nature; yet for two days she lay crushed under a sense of her unworthiness, until, as she expressed it, "the preciousness and loveliness of the Saviour opened to her view." During this awful suspense she received the enclosed note from Louisa, which I send to your daughters, my dear children whom I used to catechise.

O may my soul be thankful, and may my life and my children be wholly devoted to the Lord. With my kind regards to Mrs. Willis and your children, to Mr. and Mrs. Dwight, and all my beloved friends in Boston, I am, Dear Sir,

Affectionately yours,

E. D. GRIFFIN.

The following is an extract from a letter written about the same time, and in reference to the same general subject, to the Rev. Frederick Marsh, of Winchester, Conn.

My Dear Sir,

I received yours of the 15th inst. by due course of mail. I am truly rejoiced to hear of this wonderful favor of God vouchsafed to our dear Mr. Gillet and to the people of his charge; and it is my hearty desire and prayer to God that your congregation, and all our beloved Litchfield county, may be equally blessed. After several years of partial suspension, the rains of heaven are at length beginning to descend on our land in an unusual degree. May the whole extent of the United States be drenched in the heavenly flood.

We have indeed much to acknowledge here. From the printed notices you have probably seen what God has done for our college. Of the thirty-one who were on the ground without religion, (numbers were absent in their schools,) we hoped for twenty-seven at the close of the term. Of the other four, one had been in deep waters for a long time; the other three belong to this town, and are in the midst of the revival here. Many prayers have been offered for the absent; and as the work has extended to the town, we greatly hope that these upon their return will fall under an influence that will bring them all in. Do engage your dear praying people to intercede with heaven for an issue so devoutly to be wished.

The work has extended to the town with power and great glory. I have not heard any estimate of the numbers that are impressed, but the influence is very general. Among the hopeful converts, I am permitted by infinite mercy to name my own children. My two daughters give good evidence of a saving change; and my son-in-law is in a very interesting state of mind, and, I hope, not far from the kingdom of heaven. Help me, my dear sir, to bless and praise the Lord forever. It is my supreme desire concerning them, that they

may devote themselves wholly to the service of their Redeemer all the days of their life.

Doctor GRIFFIN continues his narrative thus:—

The next spring my two daughters were admitted to the church on the same day. The Doctor has not made a public profession yet. P. S. He joined the church afterwards at Newark, N. J.

The revival saved the college. There were but two professors. One of them appeared to be sinking into the grave with the consumption; the other had made up his mind to leave if the $25,000 could not be raised. I myself was invited to a professorship in a Theological Seminary, and had engaged to go, if the fund was not raised. The trustees were discouraged by a conflict of eleven years, and would probably have given up the college if all the officers had left them. All depended, under God, on raising the $25,000. That would never have been raised but for the revival. For besides that this event predisposed the christian public to contribute, it operated on me in two ways. In the first place, by that timely interposition, (in addition to the many tokens of favor manifested to the college before, which are mentioned in my sermon at the dedication of the new chapel,) I was convinced that the institution was dear to God, and that it was his purpose to preserve it. Had it not been for that confidence I should have turned back a hundred times amidst the discouragements which surrounded me. In the second place, that revival gave me a sense of obligation which excited me to the mighty effort. The influence which came down to save the college, had, as I hoped, brought in my children; and I felt that if ever a man was bound to go till he fell down for an institution dear to Christ, I was that man.

The following extract from Doctor HOPKINS' sermon occasioned by Doctor GRIFFIN's death, will show the depressed state of the college at the time

he took charge of it, and the important agency he had in relieving it from its embarrassments, and placing it on a more solid and permanent foundation.

"We now come to that period in the history of Dr. Griffin, when he became connected with this college. This was in 1821. At the commencement in that year, Dr. Moore presided for the last time. It had for some time been the opinion of the majority of the trustees, that if there was to be but one college, and it was supposed there could be but one, in the western part of this state, Northampton would be a more favorable location, and Dr. Moore had accepted the presidency with the expectation that the college would be removed. A majority of the trustees had voted that it was expedient to remove it, and had petitioned the legislature for permission to do so. This petition had been met by a spirited opposition on the part of the inhabitants of the town, and of the county; and upon their own responsibility, they raised a subscription of $17,000, which was laid before a committee of the legislature, and which was to be paid to the college in case it should not be removed. This subscription, raised against the wishes of a majority of the trustees, but which they could not refuse without a fraud upon the legislature, some persons afterwards refused to pay, and it was made the ground of much misrepresentation respecting the college. In consequence, however, of this subscription, and of the representations made from this part of the state, the legislature refused to the trustees permission to remove the college. In the mean time, strong expectations had been excited in Hampshire county, that there would be a college there. The people of Amherst, acting in concert with some of the trustees of this college residing in that region, raised large subscriptions and erected buildings for the reception of students, with the expectation of obtaining a charter. Having, therefore, accommodations prepared in a region upon which his eye had been fixed, Dr. Moore was about to place himself at the head of an institution there, and to take

a considerable number of the students with him. The trustees had already elected one or two persons as president, who had declined, when Dr. Griffin was fixed upon; and one of their number went to Newark to lay the subject before him. He had been interested in the college from its connection with missionary operations; and coming on immediately to meet the trustees, he arrived here commencement day at noon, and took his seat upon the stage. His appearance at that time revived the hopes of the friends of the college; and it was soon understood that he would accept the appointment. He had precisely the kind of reputation which was needed for the college at such a crisis; a comparatively large class entered, and the college continued to increase in numbers and to prosper till 1825. In February of that year, Amherst obtained a charter, and as it had been often urged against granting one that two colleges could not be sustained in the western part of this state, it was supposed by many that it would be a death blow to this. This impression caused a number of the students to take dismissions, while a very small class entered at the ensuing commencement. It was now seen, that 'to extract the seeds of consumption which had lurked in the college for eleven years, something must be done to convince the public that it would live and flourish in this ground.'

"The trustees accordingly resolved to attempt to raise a fund of $25,000 to establish a new professorship, and to build a chapel. In the raising of this sum, Dr. Griffin was the principal agent; and strengthened by an extraordinary revival of religion, with which God in his mercy then favored the college, he accomplished what probably no other man could have done. In a time of general embarrassment, he raised $12,000 in four weeks. The fund was completed; a professorship of rhetoric and moral philosophy was endowed; this building was erected, and Sept. 2d, 1828, standing where I now stand, he dedicated it, 'to the honor and glory of the ever blessed Trinity—Father, Son, and Holy Ghost.' From that time it has been felt that the college is permanent; and it has been going on side by side with sister institutions, doing its part in

carrying on the great business of education in this country. In estimating this effort of Dr. Griffin, it should be remembered that it was the first of the kind, and probably led to the more extended and the successful efforts of other institutions in the same way."

The following letter was addressed by Doctor Griffin to the compiler of this Memoir, in compliance with a request made in behalf of one or two distinguished clergymen in England, that he would give his views of the cause of the difference in the mode of the operation of the Holy Spirit in Great Britain and the United States.

Williams College, Nov. 14, 1828.

Rev. and Dear Sir,

Your favor of Aug. 16th would not have lain so long unanswered but for a series of most pressing calls. Your friends inquire whether the difference between England and America in regard to the mode of the Spirit's operations can be referred to a difference of national character, or can in any way be accounted for. If by national character is meant every thing by which one nation differs from others in their views, feelings, and manners, the fact must be ascribed to national character, except so far as it is to be referred to inscrutable sovereignty. Doubtless the Spirit acts so much in a line with nature, that national character has vast influence; and to show all the reasons of the difference would be to show all the circumstances which contribute to render one nation unlike another. But this would be as impossible as to explain all the causes of the winds blowing in such a direction and shifting about continually. In both cases some general reasons can be assigned, but innumerable details escape our research. We must doubtless ascribe the difference in part to sovereignty more or less inscrutable,—partly perhaps to the method of God's covenanted mercy,—and so far as means are concerned, to the manner in which they are shaped by the circumstances

which influence or constitute national character. Without pretending to exhaust the subject, I will offer the following reasons for the blessings which have visited our country, leaving it to our brethren on the other side of the water to determine how far they are distinctive.

(1.) The sovereignty of God. This land, which was discovered by the light of the Reformation, (in other words, by that agony of the public mind which a few years after produced the Reformation,) seems to have been reserved for the asylum of the oppressed during the troublous times before the millenium, and as a place where the church might take her more glorious form and grow up into millenial beauty and splendor.

(2.) Some things have occurred in the history of this country which favor such a destiny. The United States were not doomed to grow up from barbarism, bringing up with them the marks and clogs of a more barbarous state. They began in an enlightened age, and in possession of all the knowledge and institutions of the most enlightened nation on earth. The circumstances of their settlement, and still more of the revolution, swept away a thousand authorities and prejudices connected with long established forms, and left them to take that shape which the unfettered reason of an enlightened age approved. This advantage soon discovered itself in their civil institutions, in their systems of education, and no where more than in their religion.

(3.) No country was ever settled by such a colony as peopled New-England. They were among the best part of the best nation on the face of the globe, and in its best age. They broke away from every thing dear on earth for the sake of their religion; they came with unconquerable attachments to civil and religious liberty, and brought a mass of science competent to found those literary institutions which have covered New-England with light,—which have excluded ignorance, and left scarcely a man unable to read his Bible. Their churches, their sabbaths, their laws, their rulers, their colleges, their schools, all were subservient to religion. And

they entailed a blessing on their posterity which proved that they transacted with a covenant God. Their descendants have been distinguished from all the other inhabitants of the United States. A part of New-Jersey was settled by the descendants of the pilgrims, where they have remained in a great measure unmixed: and I have seen the Spirit of God repeatedly pass through their towns, and stop near the boundary which divided them from another race. There are families in New-England, in which an unbroken succession of pious generations can be traced from the first settlement of the country to the present time.

(4.) There are circumstances in our history which have given a general bias in favor of revivals. In addition to the fact that New-England was born in a revival, (as it was a revival of religion which separated the pilgrims from their country and brought them hither;) a strong impression was made in favor of revivals by the embalmed name of Whitefield, and the great work of grace through the land in his day. The influence of President Edwards and Dr. Bellamy in New-England, of Presidents Davies and Finley and the Tennents in the Presbyterian church, and of the converts of that day, some of whom lived to a good old age and had great weight of character, (as the Rev. Dr. John Rogers of New-York;) the influence of these men with their writings, and the writings of their disciples, (as Hopkins and West and Dwight in New-England, and Dr. Green and others of the Presbyterian church,) have brought almost the whole country to look on the revivals of that day as the work of God, and on revivals in general with veneration and desire. This opinion once settled, it is natural for christians to hope and pray, and strive for those special movements which are called by this name. And such is the coincidence between natural and supernatural operations, that these efforts are likely to succeed.

(5.) The boldness and energy of New-England, formed in a life of exercise, and under an invigorating sky,—formed amidst the roughness of our forests, and under the impulses of unbounded liberty; the plainness of our republican man-

ners, and the matter of fact character of our mental operations, and of our style; the unparalleled diffusion of knowledge, under which the young grow up with strong common sense, and demand to be fed with truth instead of sound; all these causes operate to produce great plainness, and directness in the public preaching, and to confine it to a naked, pointed, condensed exhibition of truth,—of the whole truth without abatement or disguise,—even of those parts which in some places would be considered strong meat. Thus "the sword of the Spirit," naked and glittering, is brandished before all; and it is not likely to be brandished in vain.

(6.) But the most powerful means is yet to be mentioned. It is found in the distinct apprehensions which prevail in New-England about the instantaneousness of regeneration, the sinfulness of every moral exercise up to that moment, and the duty of immediate submission. Such a view of things leads the preacher to divide his audience into two classes, and to run a strong and affecting line of demarcation between them. When one feels that the moral, sober, prayerful, unregenerate part of his audience are doing pretty well, and can afford to wait a little longer before they submit, he will not be so pressing, nor fall with such a tremendous weight upon their conscience. When he feels that they cannot do much more than they do, but must wait God's time, he will not annoy and weary them, and make them sick of waiting, and compel them to come in. But when one enters the pulpit under a solemn sense that every unregenerate man before him, however awakened, is an enemy to God, is resisting with all his heart, and will continue to resist until he submits,—that he must be born again before he is any better than an enemy, or has made any approaches towards holiness; when one looks around upon the unregenerate part of his audience and sees that they are under indispensable obligations to yield at once,—that they have no manner of excuse for delaying,—that they deserve eternal reprobation for postponing an hour; when one feels from the bottom of his heart that there is nothing short of regeneration that can answer any purpose, and that he can-

not leave his dear charge to be turned from enemies of God to friends ten years hence,—delivered from condemnation ten years hence,—but must see it now; O how he will pray and preach! He will give God no rest, and he will give sinners no rest; and he will bring down their immediate pressing, boundless obligations upon them with the weight of a world. Under such preaching sinners must either turn to God or be miserable. There is no chance for them to remain at ease this side of infidelity itself. But the doctrine of progressive regeneration must be attended with more silent and gradual effects.

Some of these reasons apply with peculiar emphasis to New-England; but the sentiments of New-England are scattered far and wide through the country, and her influence, in every thing relating to religion and science, is felt to the land's end.

I rejoice to hear that some of the best and most enlightened men in England are solemnly inquiring into the cause why that land of our fathers' sepulchres,—that glory of the eastern world,—is not visited with stronger manifestations of divine power. It is a token for good; and I hope and pray that the time may not be far distant when that beloved country shall be drenched in the heavenly flood, and become the point of strong radiations to enlighten and regenerate three quarters of the globe. I am, my Dear Sir, with most perfect confidence and esteem, affectionately yours,

E. D. GRIFFIN.

TO HIS CHILDREN.

Williams College, June 28, 1830.

My Dear Children,

* * * I have no doubt of the great use of the infant school system to children of three and four, and perhaps to some of more advanced age. To *all*, of every age below ten, it cannot fail to offer some advantages of no ordinary sort. But it is an experiment; and those who have studied the principles of education most, will think themselves obliged to keep their eye upon it, and watch its effects on different minds. The

power and habit of concentrated attention are to be ranked among the most important constituents of genius; and although much of this depends on nature, much depends on education. This is a subject about which intellectual philosophers largely treat; and one of the great uses of mathematics in a system of education, is to form the habit of close and discriminating attention. It is possible that this new system may prove deficient, and want to be improved in reference to this matter, especially as relates to certain minds.

Your affectionate father,

E. D. GRIFFIN.

TO GEORGE GRIFFIN, ESQ. AND HIS WIFE, AFTER THE DEATH OF THEIR SON, REV. EDMUND D. GRIFFIN.

Williams College, Sept. 5th, 1830.

My Dear Brother and Sister,

Since the arrival of dear George's letter yesterday afternoon, we have mingled our tears and sympathies with you in no ordinary degree. This is indeed the ordering of him whose footsteps are in the mighty deep and whose ways are not known. But you know it is the allotment of Infinite Wisdom and love. I pray that you and your children may be supported. I know God can make up this loss a thousand fold by the impartation of spiritual blessings to you and to your house, and I have a strong hope that he intends to do it. It has taken a hold of Charles' mind, which encourages us to pray for him and labor with him. I went over to college to break it to the poor boy, and broke it gradually, and invited him to come home. He did, and spent the evening, and was much overcome. We all had a note for prayers put up today, at the head of which was Charles' name. He is now reading one of the most pungent of President Edwards' sermons. If only Charles can be made a christian, Edmund, if he could now speak, would say, It is a good worth dying for. But I hope this for Francis and Mary, and the whole family.

It is a great comfort to us that the dear youth made us a visit,—that we had an opportunity to see him, and love him

and ride with him, and pay him some few attentions; and especially as it afforded George an opportunity to have that interesting conversation with him three weeks ago to-day, which, more than any thing else before the death scene, confirmed our hopes respecting the reality of his religion. We shall long cherish the remembrance of his visit; and the scenes through which I rode with him will always be dear and associated with his name.

We regard it as a very merciful providence that George went home with him, and was present to cheer his dying hour, and to show other branches of the family the power of religion in such a scene of affliction. And yet his going depended on a very small circumstance;—a new proof among a million, that if God governs great events he must govern small. It must be a trying consideration, that after so much had been expended on his education, and such high hopes were formed of him, he should be taken away just as he was prepared to be useful. But he has not lost his education. It prepared him, I trust, for higher flights of devotion and blessedness in his Father's kingdom. And whether is better, to be a professor or an angel? These repeated strokes, my dear brother and sister, ought to loosen our hold on earth, and make us live the rest of our days for God and eternity; and to educate our children, not so much for the glories of this world as for the glories of an eternal state; and to shape every part of their education with such a reference. If I had a million of children, I would rather train them to take a part in the benevolent operations of the day, and in the sanctifying delights of the prayer meeting, than to shine in assemblies marked only with the spirit of this world. And I doubt not that by the grave of your dear Ellen and Edmund, it must appear so to you. Let me entreat you not to suffer such an impression, made in this solemn hour of truth, to wear off without permanently influencing the life. Pardon me for this freedom, and believe me to be, with a bleeding heart, and with a heart that always loves you, your afflicted and affectionate brother,

E. D. GRIFFIN.

TO HIS DAUGHTER MRS. SMITH.

Williams College, June 15th, 1831.

My dear Louisa,

* * * The influence of a mother upon the manners and salvation of children, especially the latter, is probably greater than that of all other created beings united. On you, then, it chiefly depends, under God, what your children shall be in both worlds. If you lose your authority over them, you lose of course the chief part of your influence, and then your children lose the choicest means which God has appointed for their happiness here and hereafter. If you once form such habits of management as to lose your authority, you never can regain it; for not only your own habits will stand in the way, but the confirmed habits of depraved and untamed children, who will no longer brook restraint. The present is your forming period. Two or three years to come will settle the question unchangeably, (especially if the habits are wrong,) whether you are to have a government which will form your children to honor, and glory, and immortality, or one which will leave their corruptions to take their natural course. God will certainly hold you answerable for those young immortals, and for the distinguished talents which he has given you for their benefit. If you have any piety, my dear child, let it be brought to this bearing. Make the management of your children the object of your most anxious exertions, and the subject of your agonizing and unceasing prayers.

I have not time to go into a full treatise on family government, but will lay down the following rules for your daily and prayerful examination.

I. Exercise your authority as seldom as possible, and instead of it employ kind persuasion and deliberate reasoning; but when you exercise it, make it irresistible.

II. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed to threaten, and threatens hastily, but is irresolute to punish, and when the child is not subdued by the first threat, repeats it half a dozen times with a voice of increas-

ing violence, and with many shakes and twitches of the little culprit, will certainly possess no authority.

III. Avoid tones and gestures expressive of agitation for trivial matters indicative of no depravity and indicating only the heedlessness or forgetfulness of children, or perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases the tones should be kind and persuasive, rather than authoritative; and the severity and even the gravity of authority should be reserved exclusively for cases of disobedience or depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened and seldom performed, that had a particle of efficient government.

IV. Establish the unchanging habit of not commanding a child but once. Cost what it may, break the child down to obedience to the first command. And when this is once done, if you are careful never to let disobedience escape punishment of some kind or other, and punishment that shall be effectual, and triumphant, you will find it not difficult to maintain your absolute authority.

Your affectionate father,

E. D. GRIFFIN.

In the course of the year 1831, Doctor Griffin became deeply interested in reference to what has been commonly called the "New Divinity." He was fully of the opinion that the views which were supposed to be held by the divines of that school were essentially at variance, not only with plain scripture, but with sound philosophy; and hence he felt himself called upon to take up his pen in defence of what he believed to be the truth as it is in Jesus. The result was, that within a little more than a year, he published, in connexion with this

controversy, a sermon on "Regeneration not effected by light;" a letter on "the connexion between the new measures and the new doctrines;" and a more extended treatise on "Divine efficiency." Early in 1832 he addressed the following letter to the Rev. Dr. Taylor of New-Haven, with a view to ascertain from himself the peculiarities of the system which was commonly called by his name.

Williams College, March 6, 1832.

Rev. and Dear Sir,

I was glad to see, in the New-York Observer, your letter in answer to the questions proposed by Dr. Hawes. Complaint had been made, you know, that you did not let the whole length and breadth of your theory out, and were not understood. I was glad therefore to see you so explicit. Still there are a few points which I do not yet understand, and on which I should deem it a privilege to receive information, if you have no objection to give it. Divine truth is the common property of the church; and all the new light that is brought forward should be so spread out that every one may examine it fully for himself. I want to examine your theory to the bottom, so far as relates to the great question of creature *dependance*, and perhaps may have occasion to offer my views to the public. I wish for permission to make any use of your answer which the cause of truth may to me seem to require; and unless you forbid it, shall consider myself authorized so to act.

1. You say "that the necessity of the influence of the Holy Spirit in regeneration results solely from the voluntary perverseness of the sinners' heart." My question is, Are not Gabriel and Paul dependant on God for holiness? not on light merely, but on the efficient power of God acting on their hearts?

2. You say regeneration "is produced by the influence of the Holy Spirit operating on the mind through truth, and in perfect consistency with the nature of moral action and laws of moral agency." On this two questions arise. (1.) What

is meant by "through truth?" All allow that the new exercises are put forth in view of truth as their object, and are influenced by different truths as their *reasons*. Is truth any thing more in this matter? What *causes* the exercise towards the truth, or in view of the truth, to be love rather than hatred? Is it God acting by his own power upon the mind? Is it truth brought clearly into view? Or is it the mind itself without any other cause? (2.) What limitation or explanation do you mean by the words, "and in perfect consistency with the nature of moral action and the laws of moral agency?" If God causes the creature to love truth rather than hate it, still the love is the creature's *own act*, and in it he is as free as God himself. Do you mean any thing more by the above passage? Do you mean by it to explain *how* God causes the mind to love the truth? If so, what is the explanation at large?

3. You say, (under the 6th head of negatives,) that as a moral agent the sinner is qualified so to use the truth presented to his mind as to become holy at once. Do you mean any thing more than that as a rational being he has *natural ability*, and so is reasonably *bound* to be holy at once? Do you mean that he *ever will* become holy, however fully the truth may be impressed on his mind, without the power of God exerted upon his heart?

4. Under the third head of your negatives you impliedly say, or seem to say, that God does not on the whole prefer that sin should exist rather than not exist; and that where it does exist, he could educe more good from holiness, if creatures "would render it." Do you mean to imply that God could not have prevented sin consistently with the most perfect freedom of creatures?

I hope, my Dear Sir, that you will not deem it obtrusive in me to propose these questions on a subject so interesting to us both as the friends of God and man, and that you will believe me to be, most sincerely,

Your friend and brother,

E. D. GRIFFIN.

Rev. Dr. N. W. Taylor.

The following is Dr. TAYLOR's reply, and is published with his consent:

Yale College, March 20th, 1832.

REV. AND DEAR SIR,

I received yours of the 6th, a few days since. I regard it as dictated by the love of truth, and in no respect "obtrusive." I must however excuse myself from complying with your request in one particular. I have not time to make the statements, the explanations and the defence of my views and opinions on the points proposed, which I should be willing to make for public controversy. You know the ambiguities of language, especially in all attempts at philosophical analysis; and how difficult it is to bring two minds to understand terms in the same import. What I say therefore, (you have permitted me to make this condition,) I say *with the injunction on you to make no use of it whatever in any public discussion.* What is published on the subjects adverted to, is certainly all that calls for public discussion. I hope you will not infer from this, that I hold opinions which I am reluctant to state. I have, I think, given ample proof to the contrary. Your queries, if I understand them, lead directly into an analysis of moral agency. Into this, I have gone somewhat minutely in my lectures. It would give me great pleasure to go over the ground with you in conversation, and even in a correspondence, if I had time. But I cannot present my views on such a subject *in extenso,* on a single sheet, nor with any such minuteness as the object proposed seems to require. I cannot consent to write letters to my friends for the purpose of giving them my views and opinions, that they may *quote and publish* in the exercise of their judgment merely. What I say therefore, I say confiding in you to make no such use of it.

You ask me, "are not Gabriel and Paul dependant on God for holiness—not on light merely, but on the efficient power of God acting in their hearts?"—I should answer, that I do not remember any text in the Bible which asserts this fact, in

respect to Gabriel. If therefore the fact be proved, it must be proved in the way of *philosophical deduction;* and the inference must rest ultimately on what I esteem with Dr. Dwight, the unauthorized assumption, that God *cannot* create, and has not created *an agent*, a being in one respect like himself, viz. perfectly qualified to act, constitutionally considered, without being acted upon, by extrinsic efficiency. When I speak of this as an unauthorized assumption, I suppose you will dissent, and that many considerations will arise in your mind quite decisive with you to the contrary. Here then would be a main question. I think I can solve the *supposed* difficulties on this subject, without infringing on certainty of action, or what Dr. Edwards calls moral necessity on the one hand, or on human liberty, as complete as any one ever conceived of, on the other. Put this to the account current of vanity and presumption, for I have not time to enter into the development of my views. In view of what you say in your sermon in the National Preacher, and the queries in your letter, the whole question between us would, so far as I can see, resolve itself into the above question, respecting the possibility or the fact of *a created agent.* For aught I can see, *some constitutional* change in man is necessary *to qualify him*—or *to give him natural ability*, to perform his duty, or it is not. No matter as to this point, in what we suppose duty to consist, whether taste, disposition, exercise or action; for still *some constitutional change is necessary* to the existence of that called duty, *or it is not.* If such a change is necessary to this, then so long as man is not the subject of the change, he is not qualified—he has not *natural ability* to perform his duty. This constitutional incompetency, whether it consists in the want of intellect, or will, or susceptibility, is according to the supposition, that which *cannot in any sense* be removed, except by a literal *act of creation and its product.* But this is not in the power of man. I ask then, if man is the subject of such incompetence or disqualification in respect to duty, will not every mind decide that the thing called duty is a misnomer? Can this consequence be avoided, by saying *he can if*

he will; or *he can if he were disposed?* He can, what? Can perform his duty, plainly; can become the subject of holiness. And what is this but a right state or act of will? To say then, that *he can if he will*, is to say that *he can will right, if he wills right.* But this implies either, that he has *no power to will right unless he actually wills right*, which is *no power* at all, so long as he does not will right; so that if he wills right he has a new power;—or, it implies that *he can will right* by willing to will right, which is *Arminian self-determination.* The question then is not to be evaded by these shifts; by answers which mean nothing but what is absurd: but it still remains a plain simple question, viz. is man, or is he not, constitutionally competent;—is he, as created, endowed with every constitutional qualification to become morally perfect? Can he will right? Can he become rightly disposed? I admit his *moral inability*, i. e. that perversion of his *natural ability*, which is the reason, that he never will, if left to himself, become rightly disposed. Has he then natural ability to perform his duty? And this, in my view, is no other than to ask whether men are constitutionally qualified to love God, as his law requires. And this is answered by the fact, that the requirement itself is limited by the very terms of the law, to their powers, or ability. It is as certain that they have *a heart*, *a mind*, *a soul*, *a strength*, qualifying them to love, as that they are required to love. It is according to what a man hath, and not according to what he hath not.

But now, on the other hand, if *no constitutional change* is necessary to qualify man to become morally perfect, then all philosophical reasoning founded on the assumption of its necessity, is groundless and must pass for nothing.

I know that many questions may arise in your mind, when it is supposed that sinful men are constitutionally qualified to become morally perfect. I wish I could have an opportunity with you to *try* to solve the difficulties. The chief point about which we should differ, would, I think, respect what I call constitutional (not moral) susceptibility to the motives to ho-

liness, or to the objects of holy affection. This your scheme, if I understand it, denies, and maintains that the only thing in the sinful mind to which these objects appeal, or which they can touch or affect, is the selfish affection of the heart. If you have not read on this topic, I hope you will read attentively the *four articles in Christian Spectator*, 1829, on the Means of Regeneration, the reply in that work to Dr. Tyler, in the Nos. for March, p. 147, and June, p. 380, for 1830. Must there not be a constitutional capacity of good from an object, before it can become a motive? *Vide* Edwards on the Will, part r. sec. 5. Must there not be excitement toward that good in the form of involuntary (i. e. not voluntary) desire, propensity, &c. before choice, or love, or preference is in any sense possible? Is there any mental fact of which we are more certain? Was not the man Christ Jesus, *tempted* in *all* points like as we are? Is it not intuitive truth, that if holiness or sin begin in the human mind, and have an antecedent, in the mind, that such antecedent is not itself holy or sinful? Can there be holiness before holiness, or sin before sin? Does not the existence of this constitutional susceptibility to the good in an object, account for the choice or love of it, so far as it is necessary for this purpose to suppose any susceptibility? Compare Gen. iii. 6, and James, i. 14, 15. Does not the supposition of a moral (i. e. holy or sinful) susceptibility prior to choice or preference, land us in inextricable contradictions and absurdities? Does not the denial of a constitutional susceptibility amount to a denial of constitutional qualification; to the assertion of *natural inability*, or aside from technicalities, to an incompetence or disqualification, inconsistent with moral obligation?* Many seem to deny this constitutional susceptibility, chiefly on two accounts,—the one is, that through the medium of their philosophy, *it looks* like something inconsistent with total depravity. Whereas, it is obvious that there can be no total depravity without it. Not to love God,

* Can it alter the thing to call it, as Dr. Woods does, a *moral constitution?*

if I have *no constitutional susceptibility* to his excellence, implies, that the reason is that I have no motive to love God, and that it can no more be criminal in me not to love him than in a tree or a stone; while the love of the world or mammon, must in such a case, be, not a preference of one of two goods, but a mere instinctive feeling or affection. How diverse in respect to guilt, is this from a preference of the inferior good in a being truly susceptible to the good in both, and fully qualified to prefer either to the other? Here too I might reverse the case, and ask, how could holy angels and holy Adam sin, on your scheme, without *a prior* change in their mental constitution? and appeal to Gen. iii. 6, as the best philosophical account of such cases, which I have seen.

Another reason for denying my views on this subject, is the apprehension, that all will be thrown into uncertainty—thrown into the eddies of chance. This I deny. And why this apprehension in regard *to me?* What was the doctrine of president and Dr. Edwards, except the *simple certainty* of action with *power* to the contrary. Is this a novelty? Who can show the two things to be inconsistent? Hic labor, &c. Or if any can,—who will be orthodox, he who holds moral necessity, or he who holds natural necessity?

You ask, what is meant by "through the truth?" So it seems, this scriptural phrase is not sufficiently perspicuous; at least for certain purposes. I can express my meaning in other terms, whether more perspicuously or not. When I say, that the change in regeneration is through the truth, I mean, that the mind, the man, in view of the object, God, which truth presents, *loves* God supremely; or *prefers* the supreme good to all inferior good, with the objects of preference in view as the truth exhibits them. If this is not intelligible, I know of no terms that can render it so, neither does any other man. But you ask, "Why love rather than hate?" I answer, this fact is to be ascribed to the special influence of the Holy Spirit, without whose influence and aid it would never love God. The question then arises, why is this influence of the Spirit necessary? I answer, *not* because man is not constitutionally

qualified to love God supremely; *not* because he is not thus qualified in every respect to do the very thing without this divine influence, which he actually does with it. But this influence of the Spirit, is necessary, because the sinner on account of the perverseness of his heart, the strength of the selfish affection, never will love God supremely without this influence of the Spirit. This disqualification is *not* constitutional, it is of the sinner's own making. But HOW does the Spirit secure this change? I answer, not by acting on the truth—not by literally creating any new property or attribute in the mind,—not in a manner inconsistent with the nature of moral action or laws of moral agency,—not in a manner inconsistent with the fact, that the sinner's act is the same thing in kind, which it would be, had he done it without a divine influence; not by creating holiness before holiness, call it by what name we may. These negative assertions I suppose we are authorized to make, and that in making them we oppose errors actually existing. But HOW *positively?* I think here is a place for caution, lest we assert what we do not understand or cannot prove. The question carries us to the *modus operandi, in a specific respect*, and I think sets philosophy at defiance. There may be more ways in which this *may be done*, by that Spirit, which searcheth the deep things of God, than philosophy has dreamt of. You seem to me to refer to some specific way, when you speak of "the power of God *exerted on the heart.*" If you mean, that God produces a change of heart, I say yes. And yet I suppose you mean something else; but of your meaning, you will allow me to say, your language does not convey the conception to my mind. If I was sure that I received the idea you intend to express, I would not hesitate to say what I think of it. I do not say by any means that *you* have not a distinct conception of the thing expressed. But I do say, that I have heard much said on the subject, which imparts no ideas to my mind, or at least nothing which we can decide to be true. The Bible seems to me to teach very clearly, that the change in regeneration is *a moral change*, consisting in such a state of mind

as I have described in my letter to Br. Hawes: (vide C. Spect. 1832, p. 171. Look at this as explanatory of the different terms used,) that it is through the truth; i. e. that the mind loves, &c. if at all, with the object in view as it is,—that it never does this, however, without an influence of the Holy Spirit, distinct from the natural or simple influence of truth; that while such is the constitutional structure of the mind, and such the nature of truth, that the latter is fitted to produce, and tends to produce, holiness in the human heart, it always is and always will be resisted and counteracted by the sinner without the influence of the Divine Spirit, and that therefore when the change takes place, all the praise is due to God.

But that the Bible decides, or that philosophy can decide on the *modus operandi* of the spirit in all respects, or in any *important respect*,—beyond what I have stated, I do not see reason to admit. I can conceive of more ways than one, in which he who created mind can influence mind. But what the actual way is, I pretend not to know.

I have not said, that God does not on the whole prefer that sin should exist, *rather than not exist.* On the contrary, I believe he does, i. e. that he prefers its existence to its prevention by himself; and that the reason *may be*, that the non-existence of sin, i. e. its prevention by God, would involve the non-existence of the best system; (making a distinction between *system* and its results in moral action.) If the existence of sin is incidental, in respect to divine prevention to the best moral system, then we can see in what respect, or for what reason, God may have purposed the existence of sin, without preferring sin under the present system, to holiness in its stead. As to God's power to prevent sin, consistently with perfect free agency, I have never said it, nor any thing which implies it, in this absolute form of statement. God has such power in some cases, for he does prevent sin in some cases, without destroying free agency. But it is equally certain that had he prevented sin in all cases, or in any case in which it has existed, he must have altered *the system.* And if he had altered the system;—if, for example, he had interposed by mi-

racles, and brought Tyre and Sidon to repentance, as he could have done, (vide Matt. xi. 21,) no one can prove that the requisite interposition would not, beyond prevention on the part of God, have resulted in a vast increase of sin in the moral system.

I conclusion, let me say, I am altogether pleased with your letter;—and one thing more, not inconsistent with the high respect I entertain for your character, viz. you do not seem to me to be well possessed of our views. Pardon me in this. It may be our fault, though we think that such cases admit of another solution. I confide in you to regard my request in respect to this letter. Yours respectfully,

N. W. TAYLOR.

TO THE REV. F. MARSH.

Williams College, Sept. 18th, 1833.

My Dear Friend,

I received your kind and interesting letter of Aug. 10th, and want to write you a whole sheet; but my health warns me to be short. I have been much out of health for the greater part of a year. I have no recollection of the conversation you allude to, but I remember, and never shall forget, the new views of the Saviour I had just had. Those views were partly expressed, soon after, in a sermon, from Heb. vii. 26, which I thought of sending you by P——— if you did not come to commencement. But my hurry and fatigue let him get away without.

I am glad to hear the good account, in all respects, of your dear deaf son. Give my love to him, and tell him that when he kneels to pray, Christ is not deaf.

I pray that God may give you those views of Christ that are both consoling and sanctifying. I have no doubt that you will one day have them in perfection. And with your desire and humility, if you will ask more believingly, I doubt not you will receive at once. Give my love to Mrs. Marsh and all your children. I am, Dear Sir,

Very affectionately yours,

E. D. GRIFFIN.

TO THE REV. DR. AYDELOTT OF CINCINNATI.

Williams College, Nov. 6th, 1833.

Rev. and Dear Sir,

I have just received your favor of the 25th ult. and was gratified at the sight of your signature and at the approbation you bestowed on my little book.* I am sorry you did not reach us last fall, and beg you to be assured that I shall always be happy to see you. On the three points about which you inquire, I will answer with the utmost pleasure.

First, you understand me to say on p. 79, "that if the depravity of man furnishes the only occasion for the divine interposition," that interposition "must be merely moral suasion." Not exactly so. What I did assert was, that all who believe that the Bible teaches divine efficiency in respect to men, will acknowledge it true in respect to angels: "for those who make our depravity the only occasion for the interposition of the Spirit, and thus limit his operations to men, deny efficiency altogether, and make that interposition a mere matter of moral suasion." This is what *they* do; it is no inference of mine. It is a fact, I believe, that no one doubts the application of divine efficiency to angels who believes it applied to men: and certain it is, that those who deny its applicability to men, do, in their express theory, leave nothing but divine moral suasion both for men and angels. This they assert; and in this they are doubtless consistent with themselves. I was only stating their theory. But it is manifest that if nothing but depravity gives occasion for divine efficiency, that efficiency is not applied to the holy angels, and either they are let alone or are only beset with divine moral suasion. But none believe this who believe in any thing more than divine moral suasion in respect to men. And even with this belief, I see not how they can make depravity the only occasion of a treatment applied both to the depraved and the spotless.

Second point, relating to what is said on the 103d p. Had there been no foundation of hope, there would have been no return to God; for if there had been no Saviour there

* His work on "Divine efficiency."

would have been no Spirit to sanctify. It is true also that we ought to love and thank God for that foundation of hope and for all his invitations and promises; because these exhibit the real benevolence and excellence of his nature. But for a son who has offended and abused an excellent parent, to say, I cannot be sorry until I know that my father will forgive me, would be selfish and ignoble. God in his government of wicked men, often addresses himself to mere self-love, for they have nothing better to address. And where nothing but self-love exists, it is dominant selfishness; and nothing worse exists in hell. There are two ways in which God addresses self-love. First, he does it directly, as in the case of the wicked; secondly, he does it indirectly, as when, in showing the measures he has taken for the happiness of his creatures, he shows his own benevolence, and thus addresses something to a higher principle than self-love,—something to the love of benevolence or holiness. The case supposed on the 103d p. was that of beings who had all the excellence of God set before them, and all their obligations, (for the lost constantly violate obligations, or they have no present sin,) and yet could not love him or repent because they had no prospect of good to themselves. And pray, whither would this principle carry us? If the lost are not reasonably bound to love God and his creatures since they are unchangeably assigned to perdition, they violate no obligation by withholding love, and under these boundless provocations, are equally excusable for all their malice and rage. But if they *are* bound to love God in their hopeless state, to say they cannot be influenced by truth to love, as I cannot carry that mountain, is false; for it is saying they are not bound without hope, (as a man is not bound to work for me without expectation of reward.) For if they have no natural ability, they have nothing to be the basis of obligation. To say that the lost cannot be influenced by truth because they have no hope, is to say that they cannot love God without the prospect of reward, which by an easy figure may be called a bribe.

You must know, my Dear Sir, that for the greater part of

a century the language of some of the old divines on this subject has been condemned by the body of the New-England divines. That language has seldom come to my ears from living lips, if ever. A young man, however, once introduced it into the pulpit in Newark, before I went there, or in my absence, and it was long remembered as a strange doctrine. He said, without hope we never could have loved God. I mention this to show you that the language of the old divines to which you refer, is considered erroneous by the mass of the churches in our country.

Third point. You refer to p. 193. I beg leave to refer you also to the bottom of p. 15, and to pp. 181, 182, 183, and middle paragraph of 187. If future events depend on God's efficient will, he can foresee nothing which he has not willed. For if he has not willed a thing, its existence is not certain, and cannot be foreseen as certain. In regard to events which do not depend on his controlling will, (if there be any such,) in other words, which are independent of his will, all I can say is, it is impossible for us to conceive how he could foresee them. I rest nothing here on the impossibility of creating a self-determining power, though that would seem like imparting self-existence. The popular expression, that omniscience foresees all possible events, is very deceptive, without explanation. If it means, that God knows all the events which he could bring to pass, it is true. If it means that he foresees whatever he has willed to produce, or to suffer when his permission would secure the event, it is true. But if it means that he foresees events which belong to neither of these classes,—events which are not possible as being within the reach of his power, but possible as being, though independent of him, within the reach of creative power; then I observe two things; first, no such independent power, I suppose, is possible; secondly, if it were, we cannot conceive how God could foresee events wholly independent of his efficient power or effectual permission.

Thus, my Dear Sir, I have answered your three questions as well as I could, in a very disordered state of my head and

nervous system, and with the many avocations which constantly call me away. I hope your reflections will add much light to these imperfect thoughts, and am, with great regard,

Your friend,

E. D. GRIFFIN.

To Dr. L. A. Smith, in reply to an invitation to return to Newark and reside in his family.

Williams College, Oct. 8th, 1835.

My Dear Son,

Your most affecting letter of the 28th ult. was received on Monday, and the kindness of you and Louisa so affected my nerves that I scarcely slept at all on Monday night. I thank you both with all a father's love. The offer was manifestly hearty and most delicately expressed. I never for a moment contemplated going into your family, for I thought it would not be convenient for you; and I fully believed that it would be impossible for me to live any where in Newark on my income. But Newark is the place of all others which I would choose for my residence, and your house is the house of all others which I would select in Newark. * * * * * *

* * If I come, all my posterity would be under your roof. I should wish to talk and pray with the children once a day, and set myself in earnest to promote their salvation. And there is another matter which I will ask leave to mention. My conscience cannot let go the second service at the table, unless I am compelled by necessity. Should you have any objection to my performing that service, reserving to yourself the right of retiring when business calls you? I shall hope to divide the family services with you.

I have the same view as you have respecting the importance of my staying here while I have health to be useful to the college. I think I shall stay at all events till next commencement. If it then appears that I cannot attend recitations for the next year, I think I ought to retire. Besides, I want to prepare my MSS. for the press, and perhaps shall

find in that employment work enough for the remainder of life. * * * * * * * * * *

Your affectionate father,

E. D. GRIFFIN.

Jan. 17*th*, 1836. In the great fire in New-York a few weeks ago, I lost about $2,400, which led me to think it was the will of God that I should remain here longer; for on account of my health I had nearly made up my mind to leave after next commencement. The loss led me to hope that God intended to improve my health, so that I could continue to labor for him here. I have seen his will in this dispensation, and have certainly been resigned to it. I would not change the circumstances if I had it in my power. I was affected in reading Heb. xii. 5–11; particularly the following words: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? We have had fathers of our flesh which corrected us. They verily chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The kindness of my heavenly Father in this chastisement has appeared very tender; and I have begged of him to continue to chastise me as much as I need. I never before was so much affected by the anecdote of the man who, when cast down, gave as the reason, "I fear my heavenly Father has forsaken me;" and when asked why he thought so, replied, "It is a whole month since my heavenly Father afflicted me."

I never in my life have more deeply realized the duty of casting myself wholly on God for support and for every thing. This I have done; and have felt as I never did before, that wonderful passage in Luke, xii. 22–31: "Take no thought for your life.—Consider the ravens.—Consider the lilies.—

How much more will he clothe you, O ye of little faith. And seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind. For—your Father knoweth that ye have need of these things." O how different was that passage intended to make us from what we usually are, in regard to dependance on God and submission to him, and trust in him, by the hour,—by the minute. Such a constant action of the mind towards God in prayer and praise, I have seen to be intended by I. Thess. v. 17, 18. "Pray without ceasing. In every thing give thanks." I do not mean that we should think of nothing else; but at every change of measures, when we are alone, and not employed in study, and frequently at other times, we should pray and give thanks.

Several months ago I was deeply interested by Christ's representation of the Father's willingness to answer prayer, particularly for the Holy Spirit, where there is importunity. I have been interested in it ever since. But I found some difficulty in believing that he would assuredly answer my prayers, from a doubt whether they proceeded from holy love. But I have lately had such a sense of the real love of God, that I have deeply felt that he is more ready to give the Holy Spirit to them that importunately ask him, than parents are to give bread to their imploring and hungry children. The passage is in the first thirteen verses of the xii. of Luke. The disciples had asked the Saviour to teach them to pray. He had given them the form of the Lord's prayer. He then added the case of the man who prevailed to borrow three loaves by his "importunity." Then follow these words: "And I say unto you, Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone?—If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

Jan. 24. The last week I have seen and felt the truth of that passage in Rom. v. 3, 4. "We glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope." Afflictions have made me feel that God had sent them, and have made me submit in patience and in trust; and that experience has made me hope in God as a reconciled Father. The more I am afflicted, the more I cast myself upon God, and the more I submit to him and trust in him. O that heavenly lesson, to "pray without ceasing," and "in every thing" to "give thanks." How much I have lost by not learning that lesson more perfectly before.

My sins have appeared most aggravated and innumerable. I believe my afflictions have been sent on their account; and the good effects of these have made me hope that my sins are pardoned and forever removed. And I have often prayed, and prayed with hope, that my past transgressions may never rise again between God and me. I do hope to enjoy his presence more than I have done, and to be enabled to submit to him, and trust in him in all things,—to "pray without ceasing," and "in every thing" to "give thanks." I must thus submit, and trust and pray and give thanks, if I am to enjoy this access to God without a middle wall of partition between us.

Jan. 31. I have been favored of late with a spirit of submission to the will of God, and trust in him for all needed comforts. My mind has so habitually moved in these two ways that I have continually referred every thing to his will in submission and trust. And it has led to continual prayer and thanksgiving. I am truly grateful to God for the afflictions he has sent upon me; and cordially desire that he should appoint my trials rather than to order my own circumstances. This has led to peace. I have found in some measure the truth of that assertion, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." In consequence of this referring of all things to the will of God, his providence, in a number of instances, has remarkably in-

terposed to provide. His truth and faithfulness have distinctly appeared. My hope has been so strong that I have not been afraid to die. If I am to live, I pray that I may have health to devote to his service with a zeal and success unknown before. If I am to do no more for him, I pray him to take me to himself. I have been very much affected with a sense of gratitude; and so far as I can obtain distinct views of his perfections I do certainly approve of them, and think I love them. I would not have them altered for any consideration; nor would I have any other one to order the circumstances of my life.

I have been tried with the circumstance that so many millions must endure such eternal anguish when God could have prevented sin. Of late I have risen above this trial. In examining the feelings which I have towards the moral attributes of God, I have found it necessary to examine those attributes distinctly, and with a marked reference to the question—Why is there a hell? The examination has opened to me the following views.

God is infinite benevolence. This is certainly most glorious and lovely. He cannot of course bear to see creatures rising up against each other in rage and war, but must delight in seeing them love one another, and in seeing the happiness thus produced. This is his holiness, and it is only a particular operation of his benevolence. This certainly is lovely. The only question now remaining is about a moral government. Was it benevolent for God to make a law requiring love in creatures towards him and towards each other, and forbidding the opposite passions and conduct? If he had not made such a law, he would have stood aloof from creatures, and had no more connexion with them than the supreme God of the Brahmins is supposed to have. And then all exhibitions of his glory, and all intercourse with him, which together constitute the happiness of the universe, would have been lost. And what then would have prevented creatures from rising up against each other in everlasting war and confusion and wretchedness? Do you say, his sanctifying power

could have prevented? And would not that have converted the whole creation into mere machines? No call for the exertion of their rational faculties in a way of duty, no sense of obligation; only they are propelled to certain feelings and actions by a secret influence. Where is the operation of their reason or conscience? Where is their sense of right and wrong? Where is their holiness? Nothing rising above mere instinct. You say, he might have told them what was right, without command or penalty. But that would have left them without obligation,—certainly without any of those infinite obligations resulting from his authority. It would have left them altogether loose from him, without any chance for the exhibitions of his glory, or for intercourse and communion with him. And if there must be a law, there must a penalty; otherwise it is no law but mere advice. And if there must be a penalty, that penalty must be executed, or it is nothing. Let it be given out or understood that the penalty is never to be executed, and the penalty is dead, and the law is turned into mere advice. Had the death of Christ given out that the penalty was never to be executed, it would have destroyed the penalty and the law. There must be a hell or there is no moral government. And if no moral government, there is no intercourse or communion between God and creatures. Had matters been left thus, there would have been no chance for all that wonderful manifestation of God and that unspeakable happiness to creatures which result from the work of redemption. The benevolence of God was therefore engaged to execute the penalty of the law by an eternal hell. I say eternal, for if at any future time punishment should terminate, and it should be given out that the penalty of the law should no more be executed, that moment the moral government of God would cease. And if there must be a hell, sin must be permitted.

Now the execution of the penalty of the law is the exercise of God's justice. If, then, the support of government by the punishment of sin is benevolent, his justice is only another ex-

ercise of his benevolence. Thus his holiness and justice are both comprehended in this glorious truth, "God is love."

These, with the goodness exercised in creation and providence, and the mercy and truth manifested in the gospel, comprehend the whole of God's moral perfections. And these appear to me glorious. I could not wish nor bear to have one of them changed. Let such a God forever reign and be glorified.

Feb. 2d. The perfections of God,—his benevolence, holiness, and justice, and his moral government, have, since I wrote last, appeared more glorious than ever. He is such a God as I heartily approve. I love him and thank him adoringly. I submit to his providence; I trust in him who feeds the ravens, and clothes the lilies, and am at peace. I find my heart swelling with love and gratitude to God, and with good-will and kindness towards all men, as I never did before. This morning I spoke to a young man about that world of love and holiness to which I wished him to go. My heart bounded at the thought of a world of everlasting love and holiness, and I repeated the words over. I felt that I wished no other heaven but that. I rejoice to be in God's hands, and have no anxiety about any future circumstances in life. I leave every thing at his disposal, with a confidence that he will provide for me. My sins have lately appeared exceedingly aggravated. I abhor myself, and repent in dust and ashes. I have often asked, and with hope, that past sins may never rise again between God and me. I do hope they never will. I long to have my health, and to devote my health and strength to the advancement of God's kingdom and glory; with a zeal and success unknown before. If I am not to labor for him any more I am willing he should take me to himself.

Feb. 7th. Some time ago I was troubled with the thought that if I should be pardoned up to this time, my future sins, which will be constant, will stand between me and God. A few days ago, while reading, that passage, Heb. x. 14, opened upon me most convincingly: "For by one offering he hath perfected forever them that are sanctified." I think I certain-

ly had faith that the one sacrifice of Christ would remove from those who are once sanctified, the guilt of all future, as well as all past sins. My faith in Christ of late has been much more clear than it commonly has been. I find it easy to realize that the death of Christ, by answering the purpose of our punishment, is the ground of our pardon; that his obedience obtained for us all positive blessings; that he is the ground of our acceptance with God; that as King of Zion he distributes the whole estate, and may be approached in prayer, as God himself, for all needed blessings. All this is a delightful reality.

In connexion with this, the other day while reading in the Psalms, a verse respecting God's truth delighted me with a realizing sense of that perfection. I forget what verse it was, but it was one like the following: "For thy mercy is great unto the heavens, and thy truth unto the clouds." "His truth shall be thy shield and buckler." "Happy is he that hath the God of Jacob for his help,—which keepeth truth forever." "Let thy loving kindness and thy truth continually preserve me." I have since had a most impressive and delightful sense of the truth of God.

The benevolence, holiness, justice, mercy, and truth of God appear real and delightful; and his moral government appears glorious. I find an habitual submission to him, and trust in him for all needed blessings; and look to him to guide me in the path of duty. I long for higher degrees of sanctification. I love to be in his hands, and feel safe there, without anxiety for future provisions for this life. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." I feel more benevolence and tenderness towards my fellow men, more patience in view of their faults, more meekness and humility. I read the Bible with more faith, and pray with more delight and more confidence in God. I think I am enabled, in some measure, to comply with the injunction in Phil. iv. 6, 7, and to enjoy the peace there promised. "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made

known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

When I sat down to write my treatise on Divine Efficiency, I was out of health, and was so lame that I could take no exercise. It occurred to me that to write that book without exercise might cost me my life. But I was so affected with the dishonor cast on God by denying him the glory of efficiently sanctifying the heart, that I said with tears, I will write this book and die, meaning I will write it if I die. I wrote it with a tender regard for the divine glory which I was defending. I never wrote a book with so much feeling of this sort, nor a sermon except one. I mean the Murray-street Sermon, from 1 Cor. i. 31, written in 1830. I wrote that with my eye on Dr. W——, then an infidel, and sick with what proved his last sickness. I was most deeply affected through the whole of it, and wrote it with a strong desire for the conviction and salvation of Dr. W. He had just before resisted my argument with vehemence if not with passion. After I had finished my sermon I read it to him at two different sittings—half at a time. He never resisted afterwards; and gave such evidence of conversion and faith that his pious wife and other pious friends have no doubt that he went to heaven.

Feb. 14th. I have been affected of late by that passage in Eph. v. 22–33. The Church is Christ's spouse, whom he loves as his own flesh. "We are members of his body, of his flesh, and of his bones." Then certainly Christ's love to believers must be constant, boundless and unchangeable. And the Father, regarding them as the very flesh of Christ, must feel an infinite nearness to them,—of course for Christ's sake. Contemplating them as the body of Christ, and of course dear to the Father because Christ is dear, I have found it easy to realize that we are loved and accepted for Christ's sake. There is one between us and God, who is the medium through which he views us,—who is infinitely dear to the Father, and is the real ground of our acceptance, and of every favor sent upon us. All this is real to my mind. Can it be otherwise than faith?

And if I have been distinguished from my former companions, who were left to perish, by a principle of life and a title to heaven, what boundless and eternal obligations has it laid me under! Everlasting thanks to God! May all my powers be devoted to his service and praise. My heart's desire is, that for the rest of my life I may give up the world and be wholly his,—that I may submit to him and trust in him for all things, and that my past sins may never again rise between him and me.

Feb. 17th. Those words in Phil. ii. 3, 4, "In lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others;" have of late been made special to my mind, as reminding me of my duties to my fellow-men. O God, may I subject my own interests and feelings to the interests and feelings of others as far as thy word requires; and may I keep this law ever before me!

I have had this winter turns of dizziness and faintness. Two days ago I had a turn, and wholly lost myself,—for how many seconds I cannot tell. The physicians apprehend apoplexy. It has produced upon me a solemn impression that I must hold myself ready for a sudden death. Lord, may I be prepared to resign my spirit into thy hands without a moment's warning!

Feb. 25th. I have been struck lately with two passages, encouraging an unlimited trust in God. The first is in Hebrews xiii. 5, 6. "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." The other is in 1 Peter, v. 7. "Casting all your care upon him, for he careth for you." Surely we may and ought to trust in God for all things, even in the darkest times. There is no extravagance in this, unless we indulge in unreasonable desires and expectations; as if we should trust in him for an independent fortune. The xxxviith Psalm is throughout of the same kind.

This is the day of fasting and prayer for the colleges. O God, help me to pray, and help the great body of christians to pray, for the permanent effusions of the Spirit upon our colleges and schools! And may great effects follow from the exercises of this day.

Feb. 26th. In offering thanksgiving to God to-day I was struck with the thought that this exercise, truly performed, is really the exercise of gratitude in that view of his perfections and their operations which produces love, or is love; and that if I wished to be filled with gratitude and love to God, to be really holy, the most effectual way was to be much employed in thanksgiving. The subject opened upon me in a light entirely new, and convinced me that I had not enough dwelt on this part of my duty in prayer.

TO DR. L. A. SMITH.

Williams College, Feb. 26th, 1836.

My Dear Son,

* * * * Eight or ten days ago I had a faint turn and entirely lost myself for a second or two, attended with a labor in breathing. I have had such turns, more slightly, often this winter, occasioned, I believe, by writing and intense thought, and perhaps bending to write. I have transcribed 36 sermons since quite late in October. I am afraid of apoplexy, and so is Dr. Emmons. I must hold myself ready for a sudden death. I never had such views as I have had since my loss, and especially since my faint turn. I have had nearly the full assurance of hope, and have felt not afraid to die. A collection of Scripture texts which have been made very special to me, I want to send to Louisa, and think I shall ere long. I have often said, and generally thought, that I would not have that afflictive providence changed for a thousand worlds.

Your affectionate father,

E. D. GRIFFIN.

March 20th. It appears more and more important to address the Saviour on his throne, and to thank him for coming down to the agonies of the cross, and to ask of him sanctifi-

cation and pardon. He is "the author and finisher of our faith." and was enabled to be both "a Prince and a Saviour for to give repentance to Israel and forgiveness of sins." As mediatorial King he has power to distribute all the blessings which come through his atonement, or which he purchased by his obedience. I think I certainly depend on him as the ground of all that I hope to receive, and feel that it is the Father's love to the Son, and his love to the body and members of his Son from his love to the Head, (as well as his own infinite benevolence,) which induces him to give us the Holy Spirit and all other positive blessings. If I do not believe in these things I know not what I do believe.

In view of the wonderful work of redemption and the unequalled display of the divine glory therein, I have lately felt bound to thank God for selecting this distinguished world for the place of my existence; this world which is to send out a report through the universe, and to be the sun to enlighten all other worlds. And O the obligations I am under for having my birth in a land of Gospel light, and not in pagan darkness, which would have ensured my destruction; and for distinguishing me from my former companions who were left to perish, by regenerating grace, if indeed I have been born again. For this I am bound eternally to give thanks. To such a God I ought to have devoted my life continually. And O to think of the sins which I have committed since, crushes me in the dust.

I have lately been delighted with the thought that the day is coming when there shall "be upon the bells of the horses, Holiness unto the Lord, and every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts;" when the most common utensils for dressing food, and every article, shall be consecrated to God. I have desired thus to consecrate all that I possess, and do rejoice that God is to be thus glorified through the earth. I can think of nothing more delightful than that. Among the grounds of gratitude to God I have lately, and with strong feelings, placed the circumstance of living in such a day as this, so near the millenium, and when

the Protestant church is waking up to strong and increasing efforts for the salvation of the world and the glory of God. If I am not delighted with the plan of salvation,—if I am not grateful to God for his wonderful and constant mercies,—if I do not love the character of God, and believe in the gospel of Christ,—if I do not repent of sin,—if I do not feel my dependance on God for all things, and trust in him who feeds the ravens and clothes the lilies, and feel resigned to his providence, whatever he sends,—if the truths of his word are not made to me glorious realities,—then I am indeed greatly mistaken as to the most sensible exercises of my own heart.

May 1st, Sabbath. A few days ago, and for more than one day, I felt it uncommonly sweet to trust in God for every supply and for every want in life,—a feeling which, in a less sensible degree, has been habitual through the winter and spring. There appeared One above whom it was delightful to trust, whom I loved to think upon as having the management, and who held himself bound to provide for all who trusted in him. I could say from sweet experience, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Some time ago it became a delightful thought that the time was coming when Holiness to the Lord would be written on the whole furniture of this globe, and that the earth would thus be filled with the glory of the Lord. It was so delightful that I have incorporated the thought with my daily prayers. I think I can truly say that there is no thought so sweet as that God will be glorified, and glorified in the great work of redemption.

This day was the sacrament. In praying beforehand that I might give myself away to Christ at the table, my heart bounded at the thought. I had longed to be united to the Saviour and to have him for my Saviour, and now I had permission to give myself away to him and effect the union. This was the shape of the thought which appeared real and delightful, and opened to me as something new. I longed to honor that Saviour, to have him for my own, and to enjoy him.

May 8th, Sabbath. For some days past, being unwell, my mind has been so depressed in view of past sins, as to create a doubt respecting my religious state. The same causes weakened my faith and love. But this morning, in reading that blessed passage, Luke, xi. 1–13, my faith and love revived, and I could contemplate God with confidence and delight. I believe that he will hear prayer. I delight to put my trust in him for all things, and am rejoiced that his glorious perfections will be revealed to an astonished universe through the amazing work of redemption.

June 13th. Yesterday, (the sabbath,) in reading the life of Brainerd, I fell upon this sentence: "In the evening had the most agreeable conversation which I remember in all my life, upon God's being all in all, and all enjoyments being just that to us which God makes them, and no more." My heart instantly went into the subject, and felt it desirable and pleasant that the will of God should in all things be done. I had been tried about provisions for this life, and was then under trial. I then saw that the will of God *would* in all things be done. I chose that it should be so. I had confidence in him, and trusted in him for future support, and was resigned to his will. I have felt so, most of the time, while awake, ever since; and though an event which I had feared has come to pass, I feel quiet, undisturbed, and commit all my future course to God, and rejoice that "the Lord God Omnipotent reigneth."

June 26th. Sabbath. For the last three days especially, I have been delighted to have the will of Christ done in the government of the world, and have felt resigned to his will, and wished it done rather than my own, and have found it easy to trust in him, confident that his will must be the rightest, the wisest, the most for the public good, and most to be rejoiced in. This has swallowed up all anxiety about my future interest on earth, and produced a feeling of real gratitude and delight.

July 13th. Trust in God for future support is encouraged and enjoined in I. Tim. vi. 17. "Charge them that are rich

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in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." This trust I continue habitually to feel. I am daily delighted to think that infinite wisdom and love control all events, and my eyes have repeatedly moistened at the thought that Christ is on the throne and governs all things. It is delightful to think that he loves his disciples as the Father loveth him; John xv. 9; that he loves his church as his own flesh; Eph. v. 22–32.

July 31*st. Sabbath.* I had supposed, from my loss by the fire, that it was the purpose of God to give me health to remain here a few years longer. But I find a general discouragement about my health among the trustees and scholars, mingled with great respect and kindness. And on the occasion of the late visit of the standing committee of the trustees, I became as fully convinced as I could have been by a voice from heaven, that it will be my duty to resign at commencement. I have earnestly prayed for direction, and feel thankful to God for making my duty so plain. I tendered my resignation the last commencement, but the trustees did not see fit to accept it. They will accept it now. How I am to be provided for I do not know, but I trust in God, and I feel it my duty and my privilege to be entirely resigned to his will. Infinite benevolence and wisdom will do that which will be most desirable for the holy universe.

I expected my absent children and grand-children here on Friday. They have not come, and sickness has likely detained them at Newark. This whole business I leave with God and rejoice that every circumstance respecting them is under his control.

That trust in God which I have expressed in former articles continues; and I have for some time wished to present, in one view, those texts which have encouraged my trust, and others which I find in the scriptures. I will now do it.

Texts which plainly require, and fully authorize an unlimited trust in God, for the good things of this life. Luke xii. 22–31, (as Mat. vi. 25–34.) "Therefore I say unto you,

take no thought for your life, what ye shall eat, neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens; for they neither sow nor reap; which neither have store-houses nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you, with taking thought, can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; they toil not; they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you."—Ps. xxxvii. 3–5, 7, 11, 18, 19, 22, 25, 29, 34, 40. "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thy heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Rest in the Lord, and wait patiently for him. The meek shall inherit the earth, and shall delight themselves in the abundance of peace. The Lord knoweth the days of the upright, and their inheritance shall be forever. They shall not be ashamed in the evil times, and in the days of famine, they shall be satisfied. For such as be blessed of him shall inherit the earth. I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. The righteous shall inherit the land and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land. And the Lord shall help them and deliver them; he shall deliver them from the wicked and save them, because they trust in him."—Ps. i. 1, 3. "Blessed is the man that walketh not in the counsel

of the ungodly. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doth shall prosper."—Ps. v. 11. "Let all those that put their trust in thee rejoice; let them ever shout for joy because thou defendest them."—Ps. xviii. 30. "The word of the Lord is tried; he is a buckler to all those that trust in him."—Ps. xxvii. 10. "When my father and my mother forsake me, then the Lord will take me up."—Ps. xxxi. 19, 20. "O how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men. Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues."—Ps. xxiii. 1, 2, 5, 6. "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."—Ps. xxxiv. 9, 10, 22. "O fear the Lord ye his saints; for there is no want to them that fear him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing. The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate."—Ps. xl. 4. "Blessed is that man that maketh the Lord his trust."—Ps. lv. 22. "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved."—Ps. lxxxiv. 11, 12. "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."—Ps. cxxviii. 1, 2. "Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labor of thine hands. Happy shalt thou be, and it shall be well with thee."—Prov. x. 3. "The Lord will not suffer the soul of the righteous to famish, but he casteth away the sub-

stance of the wicked."—Prov. xiii. 25. "The righteous eateth to the satisfying of his soul, but the belly of the wicked shall want."—Prov. xvi. 3, 20. "Commit thy works unto the Lord, and thy thoughts shall be established. He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he."—Prov. xxii. 4. "By humility and the fear of the Lord, are riches and honor and life."—Prov. xxviii. 10, 25. "The upright shall have good things in possession. He that putteth his trust in the Lord shall be made fat."—Prov. xxix. 25. "Whoso putteth his trust in the Lord shall be safe."—Prov. xxx. 5. "He is a shield unto them that put their trust in him."—Isaiah xxx. 18. "Therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him."—Isaiah lvii. 13. "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain."—Jer. xvii. 7, 8. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree, planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Mar. x. 29, 30. "There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive a hundred fold now in this time, houses and brethren and sisters, and mothers and children, and lands with persecutions, and in the world to come eternal life."—Phil. iv. 6, 7. "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—I. Tim. iv. 8. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—I. Tim. vi. 17. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us

richly all things to enjoy."—Heb. xiii. 5, 6. "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, I will not fear what man shall do unto me."—I. Pet. v. 7. "Casting all your care upon him for he careth for you."

There are other texts which speak more generally of the effects of trusting in God. 1 Chron. v. 20. "And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them, because they put their trust in him."—2 Chron. xiv. 11, 12. "And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God, let not man prevail against thee. So the Lord smote the Ethiopians before Asa."—Ps. xvii. 7. "Shew thy marvellous loving kindness, O thou that savest by thy right hand them which put their trust in thee, from those that rise up against them."—Ps. xxi. 7. "The king trusteth in the Lord, and through the mercy of the Most High he shall not be moved."—Ps. xxii. 4, 5. "Our fathers trusted in thee: they trusted and thou didst deliver them. They cried unto thee and were delivered: they trusted in thee and were not confounded."—Ps. xxvi. 1. "I have trusted in the Lord; therefore I shall not slide."—Ps. xxviii. 7. "The Lord is my strength and my shield; my heart trusted in him and I am helped."—Ps. xxxii. 10. "He that trusteth in the Lord, mercy shall compass him about."—Ps. lvi. 4. "In God I have put my trust; I will not fear what flesh can do unto me."—Ps. xci. 2–16. "I will say of the Lord, He is my refuge and my fortress; my God, in him will I trust. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Because thou hast made the Lord which is my refuge, even the

most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Ps. cxxv. 1. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Ps. cxliv. 1, 2. "Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight; my goodness and my fortress, my high tower and my deliverer, my shield, and he in whom I trust; who subdueth my people under me."—Prov. xvi. 20. "Whoso trusteth in the Lord, happy is he."—Isaiah, xli. 17, 18. "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."—Isaiah, lxiv. 4. "For since the beginning of the world men have not heard nor perceived by the eye, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him."—Jer. xxxix. 18. "I will surely deliver thee and thou shalt not fall by the sword,—because thou hast put thy trust in me, saith the Lord."—Dan. iii. 28. "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him."

In view of the whole, we may break forth in the sweet language of the evangelical prophet, (Isaiah, xxvi. 3, 4,) "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

August 7th, Sabbath. I received a letter yesterday, bringing with it a disappointment about a charitable contribution for the college to purchase my library. In the evening my daughter received a letter from her husband, Dr. Smith, who had heard of my intention to remove, and who rejoiced in it, and cordially invited me to his house as my home. The first letter gave me pain, though accompanied by resignation to the

will of God and trust in him; the latter was mercifully ordered for my support under the disappointment. I this morning feel entirely resigned to the will of God, and can trust in him for future support. What can I desire more than that infinite wisdom and benevolence should govern the world and order every event? I wish to employ those means which duty dictates; and having done that, I will leave the ordering of my life to God. I know that I am resigned to his will in regard to all future circumstances in this world, and can, though with less distinctness, trust in him for future support.

August 14*th. Sabbath.* Expect to preach to-day for the last time in this meeting-house, a sermon to the graduating class. In my weak state of health I had been somewhat agitated with the uncertainty and trouble of selling my library, furniture, and other things, and about my future support; but for a day and a half past I have been remarkably composed under the influence of resignation and trust. My being sent hither was doubtless a great mercy, and I have every reason therefore to bless God for it. And now it is plainly his will that I should go. It is his will that I should be placed in just such circumstances; and it is doubtless my duty to submit to him and trust in him with entire composure and peace. How sweet to think that infinite benevolence and wisdom will shape all my circumstances. What can I desire more? I was yesterday composed by reading Luke, x. 38–42. "Martha, Martha, thou art careful and troubled about many things: but one thing is needful. And Mary hath chosen that good part which shall not be taken away from her." Instead of being troubled about the things of time and sense, I long that my future life may be devoted to God with heavenly affections; and that, no longer careful about the world, I may be wholly engaged in promoting his kingdom and in preparing for my glorious rest. O may I thus spend the residue of my days! I think I never desired this so much before. May my future years or months be wholly taken up in the love, and service, and praise of God. May I be carried through the present scenes with the sweet composure of submission

and trust. Why should I be anxious about the world? My mind has lately been considerably impressed with those words of the Apostle, 1 Tim. vi. 6–11, "Godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things." O may these sentiments be deeply and permanently impressed upon my heart. And then I see not what I have to be anxious or careful about, but to promote the kingdom of Christ and prepare for heaven.

Doctor GRIFFIN's health, which had been gradually declining for two or three years, at length became so much enfeebled that he found himself quite inadequate to the duties of his office; and accordingly at the meeting of the Board of Trustees in August, he again tendered his resignation, after having occupied the Presidential chair fifteen years. It was of course accepted, but with deep regret on the part of the Board that the occasion for it should have existed, and with the warmest gratitude for the important services which he had rendered to the institution.

In reference to the arrangements for his removal to Newark, he writes thus in his diary:

Aug. 28*th*, *Sabbath.* I contemplated the sale of my furniture and books and the trouble of removal as a fearful undertaking; and without submission and trust should have sunk under it. But God has so remarkably supported and prospered me during the last week, that I seem almost to have been

brought through this trial. Thanks to a merciful and faithful God for all these blessings! Since my contemplated removal I have longed more than I ever did before, to spend the remainder of my life in heavenly devotion. I cannot calculate so much as I have done on public usefulness, (though this I desire,) but I long and pray for high communion with God, and for affections toward him more ardent and delightful than I ever felt before. O God, give me this high state of holiness and enjoyment for the rest of my life, and all the usefulness which thy wisdom can allot to me, and my highest wishes of a personal nature are gratified.

Doctor GRIFFIN remained at Williamstown till about the close of September, completing his arrangements for the removal of his family to Newark. He subsequently refers in his journal to the event of their departure in the following paragraph.

I left Williamstown with my family on Thursday the 29th Sept. The people there showed us great affection and expressed much regret at our departure. The students appointed a committee of two from each class to express their respect and attachment, and it was done in a manner the most affectionate. The Faculty invited me to a social dinner at the Mansion House. As I was getting into the carriage on Thursday morning, the students came up in procession to take their last leave. I made an address to them from the carriage, and some of them wept.

The following is the letter from the students referred to in the preceding paragraph.

REVEREND SIR,

Prompted by the feelings which the near departure of one so respected and esteemed naturally elicits, the college assembled this morning and appointed us their committee to express to you their sentiments on this occasion. Those of them

who have been witnesses and partakers of the benefits you have conferred on the college, acted from the deep feeling of gratitude; those who have lately become of the number of students, were influenced by your celebrity as a preacher—your character as a man.

Knowing this, it is with peculiar feelings that we have undertaken to become their organ, and we should despair of expressing to you their opinions, were we not conscious of their active existence in our own bosoms. When a distinguished man departs from the scene of his former actions, he is followed by the aspirations of those who have been benefitted by his influence. If to have given celebrity to our Alma Mater, and a name of which we can proudly boast,—if to have given us sound moral and religious principles, on which we can firmly base our actions, and to have exemplified the beauty and simplicity of a good man's career, have conferred on us obligations,—you will appreciate the feelings which agitate our minds at the thought of your departure. Praise we do not offer, for it would be futile;—useless to one who stands so high in the opinion of all; but we present you with a better gift,—our kindest feelings and hopes for your future welfare.

In the name of the college, we bid you an affectionate farewell.

LEWIS BENEDICT, Jr.
SAM'L G. JONES,
THOS. A. HALE,
LABAN S. SHERMAN,
SAM'L P. ANDREWS,
RUFUS G. WELLS,
BARNABUS COLLINS,
OLIVER DIMON,
} *Committee.*

Sept. 27, 1836.

CHAPTER VII.

HIS LAST RESIDENCE AT NEWARK, AND HIS DEATH.

Doctor Griffin reached Newark with his family, for the last time, Oct. 1, 1836. It is scarcely necessary to say that he was greeted with a most cordial welcome by a large circle of friends, and that he found himself in the midst of a community who well knew how to appreciate his residence among them, and many of whom it was his privilege to reckon among the seals of his ministry. Under date of Nov. 29, he writes thus in his diary.

Since I have been here the affection and respect of former friends have been overwhelming. Several have united in making me a handsome present. The trustees of the first church have offered me a pew for my family. God has ordered all things in mercy. I have been sick for near two months,—very sick,—but I now am somewhat better. I long to do something for God and his church before I die. May I live devoted to him, and walk in the light of his countenance, and hold myself ready to depart at a moment's warning.

TO HIS NIECE, MISS JULIA ANN LORD, OF LYME.

Newark, Jan. 19, 1837.

My Dear Julia Ann,

I received your very kind and gratifying letter of Dec. 16th, and thank you for all the delicate respect which it evinces. My health has been so feeble that I have not felt able to write to you before, and now must be somewhat brief. On the 15th of December while walking on the floor, I suddenly fell on the carpet like a corpse, and fainted clear away. I have repeatedly had some of the same symptons since, but have not fainted. For the last fortnight I have been better. The attention which I receive from my old parishioners and spiritual children is most affecting, and exceeds any thing I ever received from a public body in my life. My friends hope that God has sent me here to promote revivals of religion in Newark. O that it may be so! And, my dear cousin, how infinitely important that revivals of religion should prevail in Lyme. What will become of some of your dear sisters if this is not the case? After one has reached the age of thirty, unconverted, the chances against him are perhaps forty to one, and when he has reached the age of fifty, they are probably fifty or sixty to one. And are there any in your family who stand these many chances to one for eternal burnings? Surely no more time ought to be lost—not a single day or hour. Every hour that is lost increases the danger, and every hour that is spent in enmity against God involves guilt that deserves eternal damnation. And then what a call there is for our agonizing prayers! A few christians with such prayers, may bring down the Holy Spirit. Do read and ponder closely upon Luke xi. 1–13,—particularly the 13th verse. O let your faith take hold of that assurance and it may bring down the blessing. I remember you all in prayer several times a day.

On sabbath evenings, Dr. Smith's family sing psalms, while he plays on a bass viol. It is the best means that I attend during the week. Last sabbath evening he sung a verse

which dissolved me to tears, and affected me more than any verse ever did, I believe. It was the following:

These eyes which once refused the light,
Now lift to God their watery sight,
And weep a silent flood:
These hands are raised in ceaseless prayer;
O wash away the stains they wear,
In pure redeeming blood.

I am sorry to break off so soon, but my strength seems to require it. With very tender regard, I am

Your affectionate uncle,
E. D. GRIFFIN.

Jan. 25th, 1837.

"Rock of Ages, cleft for me,
Let me hide myself in thee."

If Christ is the Rock of Ages, he is our firm foundation, our sure defence, and the same from generation to generation. What is a better foundation than a rock? What is a better bulwark than a rock cast around us? And a rock of ages is the same from age to age. I have been so affected by that figure that I have examined to see whether I could find it in the Bible. I cannot find it in our translation; but in Isaiah, xxvi. 4. I find it in the Hebrew: "Trust ye in the Lord forever, for in the Lord Jehovah is the Rock of Ages." The atonement of Christ is the solid foundation of our pardon, our sure defence against the wrath of God, and is always exerted in his intercession as a priest. The righteousness of his obedience is the foundation of all our positive happiness in both worlds, is the sure protection of all our interests, and this undeniable claim to a reward is unchangeably urged in his intercession. Thus he immutably exerts his influence as an atoning, obedient, and interceding High Priest, to obtain those reliefs and blessings from pure Godhead, which, in the name of God, he administers as mediatorial King. And as King, he is the Rock of Ages. The incarnate God who fills the throne of the universe, and dispenses all the pardons and blessings obtained from pure God-

head by the pleading of his atonement and obedience, is the unchanging fonndation of all our reliefs, and hopes, aud comforts; and the defence which, amidst all our changes and imperfections, gives us everlasting protection and safety. Thus as both Priest and King he is the Rock of Ages.

March 3rd. Latterly I have been specially praying for faith in Christ. I could see his love to us all as manifested on Calvary; I could see his mercy to me in the innumerable blessings around me; but when I contemplated him in his relation to me personally, I could not view him in any other light than as a sin-hating Saviour,—the sins of my life appeared so enormous. But some Psalms and Hymns sung in the family which by the blessed and peculiar influence of Psalms and Hymns sung, that carry up the mind to Christ and fix it upon him immediately, rather than upon God, and that raise us to him as direct and unbounded love, have been mercifully appointed to overcome this difficulty. The words and the tune have rung through my mind in the waking hours of night, and led me directly to the tender love of Christ. I saw that I had too much confined my thoughts to God, and that I ought to go directly to a Saviour's arms, and that I ought to believe that, as abominable as my sins have been, if they have once been pardoned, they form no partition between me and the heart of Christ. He loves me as tenderly as though I had never sinned, and in proportion to my faith is as ready to hear my prayers. How was it at the time of the crucifixion? After the disciples had forsaken him and fled, and after Peter had denied him with oaths and curses, when he came out of the sepulchre he said to Mary, "Go and tell my brethren." By his death the sins of believers are totally cancelled, and are never imputed to them any more; and although, while under the means of grace they are chastened for remaining sin, as a means of their sanctification, they are no more condemned for their past sins than Peter and John are now condemned for theirs. He loves them as well as he will love them in heaven,—I say not their characters, but their persons. When he turned and looked upon Peter, he loved his person none

the less for his oaths and curses. We ought to feel, if we have evidence of our faith and pardon, that he loves our persons none the less for our past sins. Of two things one: either he loves us thus or we are under condemnation to hell. Which is it? If we do not abandon our hope, we ought to believe unhesitatingly in his direct, most tender, and unbounded love to our persons,—that he stands ready to hear our prayers, and with open arms to receive us to his bosom. This is faith in Christ. This will bring a sense of his infinite love in the work of redemption, of his infinite mercy in the management of our lives, and will fill us with hope and peace, and gratitude and joy.

Since I have been in Newark, I have been distressed at the low state of religion in the city, and have prayed much for a revival here and through the country. I have visited many families, and talked with the unregenerate as faithfully as I could. Others have been at prayer also. And, blessed be God, the Holy Spirit has begun to descend, not only here but in the country around, and in the neighboring city. Forever blessed be his name for this return to our American church after several years of absence. Oh may he greatly enlarge the power and make it to endure until the millenium.

March 8th. The obedience and death of Christ answer the purpose of our sinless obedience or righteousness. "Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." II. Cor. v. 21. "Therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Romans i. 17. "The righteousness of God without the law is manifested,—even the righteousness of God which is by faith of Jesus Christ." Rom. iii. 21, 22. "If by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free

gift came upon all men unto justification of life." Rom. v. 17, 18. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit." Rom. viii. 3, 4. "Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption." I. Cor. i. 30.

There must still be a qualification in us, uniting us to Christ; but that qualification is no more works, but faith. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 5. "Even as Abraham believed God, and it was accounted to him for righteousness." Gal. iii. 6.

Although the offering of Christ cannot be applied to us before we sin, nor faster than we sin, (future sins being not pardoned,) yet his one offering completely fills the space of our sinless obedience or righteousness, so that our pardoned sins, (all the past sins of believers,) are fully set aside as the ground of condemnation, though not as occasions of chastisement for our good. As grounds of condemnation they are as though they never had been. We ought to hate them and abhor ourselves on their account, but they form no bar to the love of Christ or of God towards us, though they may be a bar to the present manifestations of his love. "God commendeth his love towards us, in that while we were yet sinners Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. v. 8–10.

This was the marked difference between the typical sacrifices, and the offering of Calvary. "For the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For

then would they not have ceased to be offered? Because that the worshippers, once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Then, said I, Lo I come, to do thy will.—By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected forever them that are sanctified." Heb. x. 1–4, 7, 10, 14.

April 16*th. Sabbath.* I was led, by reading a chapter in Baxter's Saint's Rest, to take up my printed form of self-examination, which I had not examined of late. And I was delighted, and rather astonished, to find that my heart readily responded to every question in the whole form. I see not therefore why I may not indulge the full assurance of hope. Forever blessed be the Lord for this infinite benefit; and O may I devote my whole soul, for the rest of my life, to his honor and praise.

July 8*th.* I have read the form of self-examination every day since the 16th of April, and can say "Yes," to almost or quite every question, and have enjoyed something like the full assurance of hope. I am determined to read it every day for the rest of my life, unless prevented by sickness.

Last night after retiring to rest I was asking for some blessing as the reward of Christ's obedience and in answer to his intercession. It opened to me in a clearer light than ever before, that Christ was pleading for our happiness and considered himself rewarded by what made us happy. This gave me a new and affecting view of his real and most tender love to us. He considers our happiness as his reward, and seeks for no higher reward than to see us blest. O the reality and infinite tenderness of the love of Christ! He not only desires our happiness, but considers it, and the glory of God involved in it, as the richest and only reward of his obedience "unto death." O may the love of Christ be more real and affecting to my soul than it ever was before! Let me by no means confine my views to his atonement, by which my sins were to be

forgiven, but dwell upon his obedience, which procured all my positive blessings, and upon the boundless love which regarded them as his reward, and which constantly pleads for their bestowment!

August 7th. Mrs. Griffin was removed by death, after a sickness by dysentery of twelve days, on Tuesday the 25th of July, at half-past five o'clock, P. M. aged 67 years, 10 months and 11 days; having been born Sept. 14th, 1769. Since the funeral I have been so unwell as to be unable to enter this account before. On Monday morning I told her she would probably be in heaven before the next morning. She said she felt composed, and put her trust in Christ. She told Dr. Smith that she had in her mind no uncomfortable feelings. She soon lost herself so far as to be able to add no more. She died an easy death. In addition to an exemplary life, for several months she had exhibited peculiar kindness and concern for me and some fresh evidence of her sanctification. My heart during all that time had gone forth in prayer for her, that she might be fully prepared, and might die an easy and triumphant death. The prayer was answered as to the outward circumstances of her death; and the strong desire I felt for the other part, gives me new and very consoling evidence that our loss is her eternal gain. The Spirit does not give special desires in order to disappoint them. It is a stroke I never felt before. I shall soon follow her. O may this solemn dispensation be sanctified to me and to my children, and may we all be supported under a stroke which the love of Jesus has inflicted. Her entrance into that blessed world makes heaven appear like another apartment of my own house.

The following letter from Mrs. Smith to the Compiler of this memoir, containing a minute account of her mother's last illness and death, cannot, it is presumed, be unacceptable to the reader.

Newark, August 9, 1837.

Rev. and Dear Sir,

Your welcome and most gratifying letter to my dear father was this morning received, and I hasten to convey to you his thanks and that of his children for this new expression of kindness, and for your christian sympathy under our sore bereavement. It is with melancholy pleasure that, in compliance with your request, I review the scenes of sickness and death; but I bless God, it is with different emotions that we are permitted, and at times enabled, to follow the spirit of my sainted mother to one of those "many mansions" which the Saviour had gone before to prepare. You, Sir, knew our departed friend, and to you may I not say, to know was to respect, to love. You knew her to be gentle, kind, humble, refined; but *how* gentle, how humble, how forbearing, how guileless, how wholly divested of selfishness, you cannot know. No, it is only the two who were nursed on her bosom, who were led by her gentle hand, who were watched ever by her tender eye, for whom she lived and for whom she would gladly have died,—we only can know what we have lost. My sister and I had neither before witnessed the sundering of the immortal from the mortal part; our first definite conceptions of the work of Death were formed while watching his ravages upon that delicate frame. And though, as we are assured by all who were present, he dealt his gentlest blows, and we were enabled to feel that Infinite Love regulated every movement, yet the work was awful, it was sure,—it took from us a mother.

But I will no longer speak of ourselves; it is almost the first time I have been tempted to do so. It is the conviction that you, Sir, are peculiarly fitted to share the afflictions of the mourner, that has led me thus freely to open the recesses of a bleeding heart. But while I now attempt to fulfil the purpose for which I seated myself, you will see that the same Hand which placed in ours the cup of sorrow mingled with it so much sweetness that we almost at the time forgot its bitterness.

You are aware, Sir, that my beloved mother suffered for many years from the frequent and periodical recurrence of sick head ache. I well remember your mingling your sympathies upon this point, during your late visit, and her referring to the similarity in your cases since. Since my dear mother's residence with us, longer intervals had passed between her head aches than ever before since my remembrance, and I had fondly hoped she was preparing for many years of comfortable health. But I now remember that when I congratulated myself and her on her freedom from head ache, she did not seem to enter into my joyful anticipations. She did not say any thing to check them, for she loved to see us happy, but I now doubt not she felt the increasing infirmities of a broken constitution, perhaps the hidden workings of a fatal disease which forbade her to look for health, save in that world where sickness cannot come. She had a cough for more than five years which distressed her friends, but which she never acknowledged as causing her any pain. This cough disappeared from the commencement of her last illness. Since the commencement of warm weather my parents had both improved in health. My father had preached seven sabbaths in succession before my mother's death. Four times she heard him with delighted interest. On the 9th of July she attended church all day, and afterwards walked through the burying-ground, where 18 days after she was laid, and where she did not remember to have walked before since her removal to Boston. But I linger from the closing scene, as if unrecorded it would become untrue. On the night of the 13th of July my dear mother was attacked with dysentery. In the morning she told me her system was disordered, and I procured for her such simple remedies as her case seemed to require. She had been so inured to suffering, and had learned to suffer so patiently, that I think she was not aware of the nature or severity of her disease. It was not before the sabbath that we became aware of it. From that time my husband became anxious, and every thing that affection and human skill could do, was, I believe, done. The disease seemed checked in its violence from that

time till the day previous to her death; but her strength was wasted by an internal fever, which was indicated, not so much by the pulse and skin, as by a constant thirst, which demanded cold water and ice, and which even these did not allay. Her reason, her calmness, her patience, her kindness, never for a moment forsook her, and Ellen and I watched over her, with sympathy indeed, but with little apprehension of the result. "What ardently we wished we still believed," and we looked for that on the morrow which each day failed to bring, an entire removal of the disease. It was not till the Saturday evening previous to her death that my husband's faithfulness forced us to look upon her recovery as doubtful. She was then very feeble, and we found it necessary to apply both external and internal restoratives, which soon brought warmth and comparative vigor to her system. From about eight to twelve we were occupied in this way, during which time I frequently asked her if she was in pain; to which she calmly answered "*some.*" About twelve she suddenly became entirely relieved, and continued so through the night. Every time I laid my hand on hers she would open her eyes and repeat in her sweetest tone, "quite easy." The sudden change made me anxious, and I went to my husband repeatedly through the night to inquire whether there was cause for alarm. But as her system seemed more vigorous in its actings than the evening previous, he ventured to hope she was better. About daylight my mother inquired of me what the Doctor thought of the sudden change. I told her he hoped she was better. Said she, "I never felt as I did last night." "How, mother?" "*Those dying pains,*" she twice repeated; and yet through the whole she had only acknowledged in answer to my repeated inquiries that she suffered "*some.*" She continued more comfortable through the sabbath; and when my husband retired that night he pronounced her better, and expressed a hope that she would have a comfortable night. But when I went into her room at one o'clock Monday morning, I found her restless, and suffering with thirst. I remained with her through the night. Early in the morning my husband found her feverish and her

disease more alarming in its progress. From that time he was almost without hope, and immediately communicated his fears to his beloved patient. "Mother," said he, "you are very ill." "I know it," she calmly answered. "And I have serious fears," he added, "that you will never be any better. What are your feelings in view of death?" "*I have no uncomfortable feelings*," was her reply. "Are you willing to trust yourself with the Saviour for life or death?" "*Yes*." Ellen then asked her if she had thought much of death during her sickness. She answered, "I don't know that I have thought more of it than I did when I was well." She had slept much and conversed but little since her illness, but when awake usually lay with her hands clasped as if in prayer. After breakfast my father came into the room, and, struck with the great change in her countenance, he thought her actually dying. Feeling there was no time to be lost, he at once exclaimed, "My dear, I think before to-morrow morning you will be in Heaven!" This sudden announcement, following so soon upon the first intimation of her danger, might have been expected to have produced at least a momentary excitement. I was bending over her, where I should have seen if a breath was quickened, or a nerve was moved; but with unruffled composure, closing her eyes, she twice repeated, "I hope so." My father said, "I want you to look to Christ." After a moment's silent meditation, she gently repeated, "Great sinner, great sinner, great Saviour." She then expressed her wishes as to the disposal of her letters, clothing, &c.—sent messages of love to all her friends, &c. My father said, "My dear, I don't want you to be thinking of these trifles. I want you to be looking to Christ." "That is just the reason," she replied, "I want to have my mind at rest." I said, "You are not afraid to die." "No." "We do not want to part with you." "I do not," she sweetly answered. "I hope we shall follow you to heaven." "I hope so;" and placing her hand gently on my father's arm, added, "*It will be but a little while.*" My father asked, "Before we meet in heaven?" "*Yes*." She had that morning seen every member of the family, and

kissed her grand-children. One of them coming in the second time I called her attention to it. She answered, "I have seen them all." In less than an hour from this time she sunk into a state of insensibility, from which she roused not again, except to ask for air and drink. Her intercourse with mortals was ended, but not before she had said all that she wished and all that we could desire. At two o'clock on Tuesday morning my father was called up to see her die. He said to her, "My dear, we think you are dying, and I am going to pray with you." She immediately folded her hands across her breast, (no longer able to clasp them,) and fixed her glazed eyes upon him for a moment, but before he closed she sunk again into insensibility. She thus alternated between life and death till some time in the afternoon of Tuesday, when suddenly her countenance assumed the fixedness of death. Her respiration became harder and harder, then shorter and shorter, then suddenly ceased. She gasped, then stretched herself as an infant awaking from sleep, gasped twice, stretched herself again—and again—The spirit had fled!*

There was a heavenly sweetness about her countenance after death. *Perfect peace* was written there. She was laid unchanged in the grave on Thursday, 27th.

We selected the 3d hymn, Book II. to be sung at her funeral. Mr. Eddy chose the very text I had selected: "Precious in the sight of the Lord is the death of his saints." Doctor Hillyer of Orange, the only early friend of my parents in the ministry left in this region, offered the prayer.

The chamber of death and the house of mourning were filled with long tried christian friends, who had welcomed her return, and who were anxious to pay the last tribute of respect.

I have already mentioned that my father's health had been improved of late. He sustained this trial as a christian, most of the time calm, never overwhelmed. But the "outward man" quailed under the stroke, and for several days after the funeral he was very feeble; his difficulty of breathing returned,

* She died at half past 5 o'clock, Tuesday, July 25.

and he felt as if he was soon to follow his sainted wife. "And Oh how she will welcome me," he would exclaim with tears. He is now much better, and is going to attempt supplying Mr. Eddy's pulpit for the next five sabbaths. He spoke at the communion table last sabbath, and referred most affectingly to the "amazing realities which had broken upon the view of those who had lately gone from our bosom to the bosom of the Saviour."

My father wishes me to present him to you most affectionately, and we all unite in our gratitude for your prayers and sympathy.

Believe me, Dear Sir,
With respectful regard, yours,
F. L. SMITH.

August 16*th*. I have been blest this morning with clearer views than I ever had before. I certainly delight in God's glory and happiness more than in any thing else, and I do not wish for a personal happiness distinct from that delight. I do love to lie at his feet and to look up from the dust and see him on the throne. I desire above all things to see him known and honored as God. It is because he is in heaven that I wish to be there. I rejoice to know that he is his own reward,—all that reward to himself that he ever expected or desired. I long to be holy because it is right and agreeable to his will, and not primarily for the sake of the reward. The happiness I seek is derived from the happiness and glory of God. I feel that my sins against his authority and happiness and glory, are unspeakably vile, and do deserve more misery than I can measure, and my judgment tells me, eternal misery. I love to repent. It is a luxury to lie low at his feet and mourn for sin. Christ is precious to my soul, the chief among ten thousands and altogether lovely. That God should have regenerated me, according to an eternal decree of election, making all the difference in my favor between an eternal hell and an eternal heaven, lays me under boundless, boundless, boundless obligations. My most earnest desire and

prayer is, that I may spend my life in his service and in heavenly devotion.

My practice founded on the rule to pray without ceasing, and in every thing to give thanks, has opened God to my view, somewhat, I think, as he will be seen in heaven,—and it would be so fully if the rule was fully observed. It has established a habit of gratitude more constant and tender than I ever experienced before.

Mrs. Griffin's death has certainly been sanctified to me, and has rendered heaven more familiar, and real and dear. And as God had evidently prepared me for that event, I know not but his present dealings are intended to prepare me to follow her soon. I should be glad to live to carry my MSS. through the press, and for a little while longer to promote revivals of religion by preaching. I have no wish to live for any other reason; and I am willing that God should defeat these purposes by my removal, if he sees fit.

August 20th. I certainly do love God with great tenderness. My heart is dissolved in gratitude to him for his amazing and distinguishing love. That he is infinitely and eternally happy, and that he will be known and honored and glorified as God, are the two sweetest thoughts that ever enter my mind. I think I love him better than myself. It has been a question whether to see him known and honored as God, was my supreme desire, or whether a wish for my own happiness was stronger. But I am convinced that the happiness I wish for, instead of being superior or opposed to his glory, consists in it. The delight of seeing him known and honored, is the very heaven I desire. I certainly long to be holy because it is right and agreeable to the will of God, antecedent to all considerations of reward.

August 24th. Do I love God better than myself? My happiness consists in the happiness and glory of God, and in his will's being done. I do not, therefore, habitually set up my own will or happiness against him, and of course do not love myself better than God, but God better than myself. It is my supreme desire to see him known and honored as God, for I

place my highest happiness in that; and therefore do not set my own happiness above his honor and glory.

TO THE REV. DR. TUCKER.

Newark, N. J. August 29th, 1837.

My very Dear Brother,

Your kind favor, by Mr. Stafford, of the 22d inst. was duly received. I thank you very much for your sympathy, and thank dear Mrs. Tucker for her participation of our sorrow, and also your beloved children for their kind and tender feelings. You say, "we shall now have another subject of prayer." I thank you, my dear brother, and hope I shall indeed have an interest in your petitions. I value it much. I probably have been already benefited by your prayers. I think I have enjoyed the love of God and of Christ since the death of Mrs. Griffin more than I ever did before. God had been preparing both her mind and my own for the solemn event for eight months beforehand, and she died an easy death, with great tranquillity, without any uncomfortable feelings of mind, with composure and trust in the dear Redeemer. I would not call her back for ten thousand worlds.

"Thou art gone to the grave; but we will not deplore thee,
Though sorrow and darkness encompass the tomb;
The Saviour hath passed through its portals before thee,
And the lamp of his love is thy guide through the gloom."

For a million of worlds I would not change the counsel of the Most High. The glory of God and the happiness of God are certainly the two objects dearest to my heart, in which I most rejoice, and in which I place my highest happiness. Let him do with me as seemeth good in his sight. It is a most overcoming thought that Christ, after all his obedient labors, asks for no reward,—desires no reward,—but what consists in blessings on us, together with the glory of God and the good of the universe therein involved. O the amazing love of Christ portrayed in that glorious truth! I never saw his love so affecting in any other light.

My health was affected by the event for more than a week,

but I have so far recovered as to be able to preach. I hope ere long to renew the work of transcribing my MSS. about which I know you feel a deep interest. I wish to live long enough to carry them through the press, and to promote revivals of religion by preaching the kingdom of Christ, and by any other means in my power. These are the only two objects for which I wish to live. I perceive by your letter, and your kind request for me to write, that these several statements would not be ungratifying to you. With sincere love to Mrs. Tucker, and the dear children, I am, my beloved brother,

Very affectionately yours,

E. D. GRIFFIN.

Sept. 1*st.* Do I long to be delivered from sin more than from any other evil? Sin is against the blessed God, against his rightful authority, against his glory, against his happiness because against the happiness of his kingdom, and against the life of Christ. In this view of sin, as against that glory and happiness which are the dearest to my heart, I think I do wish to be delivered from it more than from any other evil.

TO THE COMPILER OF THIS MEMOIR.

Newark, N. J. Sept. 21, 1837.

My Beloved Brother,

I received to-day the Argus, containing the distressing news of the death of our dear Mrs. S——, and an obituary notice. Though sick, I cannot delay the expression of my heartfelt grief, and my tenderest sympathy. I know your sorrows, and can enter into them with the deepest interest. From the moment I heard of the event I have been praying for you and your dear children. May God support and comfort you and take care of them. Our whole family feel deeply for you. Even the children enter into it as an event very interesting to them, in consequence of your visit here and your sympathizing letter to me. Our dear wives are now together, and it will be but a few days and we, I trust, shall be with them. Mean time heaven must be nearer and dearer to us for their being in it. God has done it, and it is right. From

his great kindness to me, I trust the more that he will enable you to rejoice in him more than ever during this afflictive season. Ever since the commencement of my illness, more than three years ago, he has been pouring in truth in a new and affecting light. For the last six or eight months it has been more so. But since the death of Mrs. Griffin it has been so more than ever, so that I have sometimes apprehended he was preparing me to follow her *soon*. The two sweetest objects to me in the universe, and those in which my happiness chiefly consists, are the *glory* and the *happiness* of God. That he is infinite in his benevolence and wisdom, is a thought that renders the universe rich beyond expression. A few weeks ago, in asking for something as the reward of Christ, it opened upon me, that he neither asks nor desires any reward, since he has taken his throne and government, but what consists in *blessings on us*, (together with the glory of God and the good of the universe therein involved.) In blessings on this Christ crucifying world! Never did the love of Christ open upon me so before. I resolved to carry that thought with me to my grave, and I love to impart it to my dear friends. O such a God and Saviour! What may they not do to us? If infinite benevolence and wisdom and mercy and faithfulness, have the management of all our affairs to the smallest particular, what need we fear? What occasion have we to be agitated? Gabriel and Paul see the universe blest in containing such a God, and that constitutes their heaven. The same heaven shall be ours to-day, if we will enter fully into the love and contemplation of that glorious God. Let him take our wives and our children,—let him take all that we have,—only leave *himself*,—and Paul and Gabriel cannot be richer. O my dear brother, it does my heart good to know how rich you are, in your deserted house and in your lonely chamber. Take hold of those riches in both your arms, and rise up above every anguish, and rejoice with joy unspeakable and full of glory.

Doctor Smith and my two daughters unite with me in tender love and sympathy. Give my tender love to your dear

children, and kiss them all for me. They have a mother still, and she is where I hope and pray they all may be.

With the most tender sympathy in your present afflictions, I am, my dear brother, most affectionately yours,

E. D. GRIFFIN.

Sept. 28th. My former complaint has returned upon me and threatens to carry me off. I am willing that God should do as it seemeth good in his sight. My disease (thought to be dropsy in the chest) prevents me from lying all night in bed. The idea of sitting up the most of the night was dreadful. But last night it was so delightful to think that infinite wisdom and love would order the whole, that I felt no apprehension. The consequence was, that though I had to get up at a quarter after ten, I had a comfortable night and slept well in my chair. Blessed be the Lord.

Oct. 1st. Sabbath. I have done lying in bed, and sit upon my chair all night and all day. The other day, Dr. Smith, in answer to my inquiry, told me it was not likely that I should live till spring; and was very doubtful whether I should live till January. The idea was delightful. I have looked forward to death by dropsy in the chest as very dreadful; but it no longer appears so. A sense that infinite wisdom and love will order every thing for me, leaves no anxiety about any thing. It was very fatiguing to sit up nights, and I dreaded it much. But that consideration of infinite wisdom and love, removed in a minute all that anxiety some days ago, and it has not returned for a moment since. It seems to be about as pleasant to sit up as it formerly did to lie in bed. This mental feeling has been aided by some merciful provisions which render it easier to sit in my chair.

I have been deeply affected of late by these most merciful and faithful provisions for a poor wretched sinner, so needful for an old man going down into the grave after his beloved wife. Not one anxious thought is left me from day to day about the event or the manner. I am taken up in thanking the blessed God for his wonderful mercy and faithfulness in

thus dealing with me. That he should select this time to do for me what he never did before, to remove every concern and to fill me with peace,—to make that most solemn event, and all the dreaded means, no longer dreadful, but delightful,—is proof of mercy and faithfulness beyond the power of language to express. "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Oct. 8th. Sabbath. Dr. Smith told me this morning that, if the swelling continued to increase as it had done for a fortnight past, I should not probably live the month out. The idea was delightful, and awakened tears of gratitude. O the wonderful mercy and faithfulness of God!

Oct. 14th. I have been very sick and nervous during the last week; slept but little and had very uncomfortable nights, with a dread of the pressure for breath, which was between me and death. Yesterday afternoon I saw that God would appoint all these things. The thought relieved and comforted me at once, and brought submission and trust. And that submission and trust were followed by such a night as I have not had for a considerable time. Though I had not exercised any, on account of the rain, I had altogether the most comfortable rest that I have had since I ceased to lie down. The weather had changed to cold to favor such a result. O the mercies and the faithful providence of God! His interpositions are constant and manifest, and full of mercy and faithfulness.

The preceding paragraph concludes his diary; for though his death did not occur till the 8th of November, the rapid progress of his disease rendered him incapable of the effort of writing. His funeral sermon was preached by the Rev. Doctor Spring of New-York; and shortly after, another discourse, occasioned by his death, was delivered at Williamstown, by the Rev. Dr. Hopkins, President of Williams College; both of which have since been published.

The following letter from Mrs. SMITH to a friend in Boston, embodies the most important particulars of her father's last illness and death.

Newark, Dec. 11, 1837.

MY VERY DEAR MRS. K.

Your truly affectionate letter was not the less welcome, for being one of many with which we have been favored; all bearing the kindest expressions of sympathy for us, and of veneration and love toward our dear departed parents. We ought truly to adopt the language of our bereaved father:— "The tender sympathy of our friends here and abroad, has been unbounded, and the love of our Father and Saviour has been most supporting." We can truly make the sentiment of the beloved Cowper our own:

> "My boast is not that I deduce my birth
> From loins enthron'd, and rulers of the earth;
> But higher far my proud pretensions rise—
> The child of parents passed into the skies."

You could not have imposed upon me a more delightful task than that of reviewing the never-to-be-forgotten scenes of my dear father's sickness and death. Oh, my friend, if you have ever stood "quite on the verge of heaven," you have been where I stood for two months; each day ministering to one who seemed just ready to take his upward flight; each day listening, perhaps for the last time, to the heavenly words that fell from the lips of my only remaining parent.

My cousin W. no doubt told you of the "quiet spirit" of the aged, feeble, afflicted saint, called so unexpectedly to part with her, whose affectionate sympathy had cheered his pilgrimage for more than forty years, and which he had hoped would bless him to the end. Yes, the "angel of the covenant" supported him as he passed through these deep waters. He leaned upon the everlasting arm, and it failed him not. He had prayed fervently that my dear mother's departure might be easy and triumphant; and when he saw this desire so fully accomplished, his whole soul went forth in gratitude on her

behalf. But this event broke his hold on life. He murmured not, but the outbreakings of his widowed heart were most affecting. He committed to memory those beautiful lines of Heber, "Thou art gone to the grave," and often while sitting at the table they would seem to rush upon his recollection, and he would repeat them in his own affecting manner with many tears.

You remember his love for sacred music, connected with sacred song. This never forsook him. From the day that he came into our family, it was our custom to devote sabbath evenings to songs of praise, in which his grand-children were the principal performers. These seasons were always welcomed by my dear father, for whom a chair was placed in the midst of the little group, with whose infant voices his own and that of my dear mother would sometimes unite. He often spoke of these seasons as among his most precious means of grace. He copied in a book all the pieces that they sung, making additions from time to time, till within a few weeks of his death. The last lines which he inserted were these—"And to eternity love and adore." The hymn commences thus: "Come, thou Almighty King." From the commencement of his last illness, it was his custom to spend every evening in the parlor, where he sat with his little book before him, selecting hymns for his darling Malvina to play and sing. And only the day before his death, when, to use his own expression, "the agonies of death had come upon him," he was led into the parlor, that he might once more listen to the praises of earth, before he went to join in the anthems of heaven. It will ever be among Malvina's most hallowed recollections, that she was thus permitted to smooth the passage of this man of God, this endeared parent, to heaven. Oh, shall he listen in vain amidst a choir above for one of those voices which he so much loved to hear? * * * *

* * * * My father continued to preach from church to church every sabbath till my mother's death, till he had proclaimed his last message in seven of our churches and in two of our neighboring villages. In August he was invited to sup-

ply the pulpit of the first church during the absence of our pastor. In compliance with this request, he gathered up his strength to perform this last service for the beloved church over which he had watched for nearly eight years previous to his residence in Boston. He preached seven sermons in four sabbaths: and after this delivered his last sermon in the pulpit of the Rev. J. H. Jones at New-Brunswick, a nephew of my mother. This was on the 10th of September. His text was Jeremiah, xxxi. 31–34. The subject, Salvation taken into God's own hands. He thus fulfilled all his appointments, except at Elizabethtown, where he had engaged to preach for both Presbyterian clergymen, one of whom—Rev. N. Murray, was his former pupil.

On the 13th of Sept. the American Board met here. On the same day my father was taken suddenly ill, and was not able to attend any of the meetings except the last, on the 13th, when he made his last public speech and prayer. He attended church for the last time on the next sabbath, and heard his early friends, Drs. Richards and Humphrey preach. About this time a dropsical effusion took place, which progressed so rapidly, that from Thursday of the same week he never attempted to lie down again. He said to me that night, "I never expect to lie down again, till I lie by your mother's side."

Previous to my mother's death, he had attained to the "full assurance of hope," and this event, making heaven, as he said, "seem like another apartment in his own house," severed his strongest tie to earth, and bound his thoughts and affections more firmly to heaven. From the first appearance of dropsy he gave up all thought of being relieved, and was enabled to look without a fear into that eternity which was just at hand. But the wearisome days and nights which seemed appointed to him, and the dreadful closing scene—from these nature shrunk. Even this was but a passing cloud. The thought that infinite wisdom and love would order every circumstance, soon dispelled it forever. After this he was often heard to say, "God has made it about as pleasant to sit up as it formerly was to lie down."

There was indeed nothing of gloom about the chamber of death, but it was a solemn place; one which could not but strengthen the faith of the feeblest saint, and which might well have shaken the confidence of the boldest infidel. The beloved patient, not content with his own sure prospect of eternal life, was constant in his intercessions for a ruined world. There were more than forty individuals among his impenitent friends whom he bore on his heart before the Mercy Seat many times each day. And as he had opportunity, he failed not to warn every one of them with tears.

There was a "joy unspeakable and full of glory" which seemed to fill his soul. There was that peace of which the Saviour spoke when he said, "My peace I give unto you." There was indeed a majesty in the calmness, the faith, the love, the submission, the gratitude of this dying saint, which words cannot describe. And yet there was no mere animal excitement. To a friend, who asked him what his views of heaven were, he replied, "My mind is too weak for lively views. I know heaven must be a blessed place. God is there. Christ is there." This view seemed to satisfy him. To my mind there was something more delightful in the filial confidence with which he committed himself to his Heavenly Father, than in those enlarged and exciting views which might have been expected from such a man as he.

His humility was affecting. The touch of death disturbed not the tranquility of his features; but it was disturbed by the remark of a friend, to whom, after bearing testimony to the kindness of his Heavenly Father, he had said, "And you may expect that he will do the same for you when you come to die." She replied, "If I am only as faithful as you." For a moment he was silent, and then with deep feeling he rejoined, "Don't say that again, sister: it is not because I am good, but because Christ has died."

His gratitude was constant. After adverting to some simple provisions for his comfort, he added, "Your love to your sick and dying infant is hatred, compared with the love of my Heavenly Father towards me."

His submission was truly filial. After stating to a friend that he never expected to lie down again, till he was laid down for the grave, he sweetly added, "And I am willing to sit here, just as you see me now, for twenty years, if it is God's will."

His love to the Saviour kindled into a brighter, purer flame as he traversed the ascent of Pisgah. To a nephew, who visited him in August, he remarked, "Never did I have such views of the Saviour as I have had for the last two months;—never before such as I have had for the last week."

He received every intimation of the rapid progress of his disease with expressions, and often with tears, of gratitude. It was not impatience to be released from suffering; for He to whom with filial confidence he had committed himself, carried him so gently down, that he never spoke of pain, except for a short time on the day previous to his death (Tuesday.) He then said, "You talk of dying agonies; they have come upon me." Being asked if he could describe them, he answered, with his hand upon his breast, "Something here that will not let me sleep or breathe hardly." It was in this emergency that he sought the sweet influence of music. While he sat by the piano, one of his brethren in the ministry came in. My father, extending his hand to him as he entered, said, "You see me just going home." His friend said, "It has often been your privilege to administer consolation to the dying: I trust you experience all those consolations you have offered to others." Raising his voice in the most emphatic manner, he repeated, "More,—more,—much more."

On the sabbath previous to his death, new symptoms appearing, he was told that his disease was approaching a crisis; and subsequently, that it might form one in twenty-four hours. On Monday, a long-tried friend who called, said to him, "Your journey is almost over." "Blessed be God," said he, —"twelve hours."

To his grand-children and the domestics he gave his parting charge to meet him in heaven.

To Malvina he said, "I want you to examine yourself a great deal before you venture to hope."

To Edward and Lyndon, "You must give your heart to the Saviour. Don't put it off another hour."

To Frances, "Be a good girl, and give your heart to the Saviour while you are young."

On Tuesday morning, Nov. 7th, we were called up to see him die. He was, as usual, panting for breath. My husband asked him if he suffered any pain. "None," said he, and then broke out in the following expressions, interrupted, scarcely audible, but most impressive. "My Heavenly Father,—my dear Redeemer,—wonderful in mercy and faithfulness! I pray you to give him glory forever and ever." Being asked if he still continued to dread the dying struggle, "No," said he; "I leave it all with God; I refer it all to his will."

In the afternoon his brother inquired if his mind was still unclouded. "Without a doubt," was his prompt and emphatic reply. After bathing his feet, he cheerfully said, "I never expect to bathe my feet again. My soul I hope to wash in the blood of the Lamb." He bade his brother, who was obliged to leave him, a cheerful and affectionate farewell. He gave his parting blessing to all who called to see him, and failed not to send messages of love to the absent members of their families.

Early in the evening, a beloved friend, a sister of my husband, was introduced to him. "I do not recollect my friends now," said he. "You remember the dear Saviour who is by you?" she asked. "Oh yes," emphatically; "he never so manifested his preciousness to me before." After his grandchildren, excepting Malvina, had left the room for the night, having received as usual the parting kiss, Sarah repeated to him several of his favorite hymns, at the close of each of which he exclaimed, "precious,—very precious." These were among his last recollections of earth. While we stood around him, he fell into a gentle sleep; and five minutes before four o'clock on Wednesday morning, Nov. 8th, ceased to breathe, without a struggle or a groan. His age was sixty-seven years, ten

months, two days; nine days younger than my beloved mother. He served the Lord Jesus Christ in the gospel ministry, forty-five years.

Every expression of veneration and love has been paid to the memory of this man of God. His funeral was attended in the first Presbyterian church, where hundreds pressed to take a last look, and to read the inscription placed upon his breast: "Remember the words which I spake unto you while I was yet present with you." Most of the clergymen in this city preached with reference to his death. One of them alluding to the providence which brought him back to Newark, beautifully remarked: "It was fitting that he who came in his youth to teach us how to live, should come, when his head was gray, to show us how to die. It was fitting that he should lie side by side till the resurrection morn, with them to whom he had preached Christ 'the resurrection and the life.'"

"Devout men" bore both my parents to the grave; where they lie side by side, on the very spot purchased by my father for a burial-place before his removal to Boston. The following inscriptions mark the spot:

SACRED
to the memory of
The Rev. Dr.
EDWARD DORR GRIFFIN,
who departed this life
in the hope
of a glorious immortality,
Nov. 8th, 1837,
in the 68th year
of his age.
They that turn many to righteousness shall shine as the stars forever and ever.

*SACRED
to the memory of
Mrs. FRANCES GRIFFIN,
Wife of the
Rev. Dr. Edward D. Griffin,
who departed this life
in the hope
of a glorious immortality,
July 25th, 1837,
in the 68th year
of her age.
In her tongue was the law of kindness.
On such the second death hath no power.
Oh death where is thy sting!
Oh grave where is thy victory

* This was written by my father.

The disease which in its accumulated ravages wasted my father's strength, and laid him in the grave, was of more than four years continuance. It apparently commenced in a slight attack of paralysis, affecting his left side, in the spring of '33. It resulted, as ascertained by a post mortem examination, in an enlargement and softening of the heart. The immediate cause of death was a general dropsical effusion.

In August, 1834, symptoms of dropsy in the chest appeared. I have often heard him describe its commencement. "I awoke," said he, "with a new and dreadful sensation here," laying his hand upon his breast; "and I asked myself, what if only this were eternal! The thought was overwhelming. My mind at once turned to some whom I had loved, and who had gone into eternity, leaving no evidence that they were prepared for heaven. The scene of their sufferings became as real as though I had stood on the margin of the burning lake." I visited Williamstown soon after this memorable night, and found this impression stamped upon his soul. He was as solemn as though he had indeed seen the dread reality. His mind was weighed down with the prospect of the eternal, the unendurable suffering of the wicked; and it was not until he was enabled to take a comprehensive view of the government of God, that he threw off the gloom that rested upon his mind. It was the only time I ever saw him gloomy. From this time the salvation of souls from this eternity of misery, was the one subject that occupied his time, his conversation, and his prayers. From this time may be traced his rapid increase in spirituality, and his evident ripening for heaven. Soon after, his symptoms became alarming, but for himself he manifested no anxiety. The passage in Phil. iv. 6, 7, seemed to dwell upon his mind, and to leave its own impress there. These dropsical symptoms soon yielded to medical skill, and returned not again till after my mother's death. But that noble frame which had stood firm and erect for more than sixty winters, was henceforth to crumble away under the influence of disease.

On my father's return to this scene of his early labors, he

was welcomed with a warmth of affection, to him unexpected and overwhelming. Here he found many of his spiritual children, who hastened to remind him of their spiritual relations; and many of the children of his departed friends, whose parents had taught them to honor him from their infancy. Here too he found the aged sinner, who in former years had listened to his appeals as an ambassador for God; and here and there a child of the covenant, who was yet an "alien from the commonwealth of Israel." Amidst such recognitions, the yearnings of a pastor's heart revived. Early in the spring he commenced a course of visitation, which occupied his mornings for several successive weeks. And who that marked his feeble footsteps as he bent before the chilling blast, but felt that some mighty purpose moved his soul? These visits, these admonitions, these prayers of anxious love, can never be forgotten. They will be reviewed at the judgment. God grant that they may not then appear as a witness against any whom he sought to save!

He preached eighteen sermons during the last year, besides attending several funerals and addressing us, in his own impressive manner, at our communion seasons.

The only objects for which he wished to live, as he repeatedly said, were to promote revivals of religion by his prayers, conversation and preaching, and to prepare his MSS. for the press. For this he was willing awhile to linger an exile from heaven.

He was permitted to sow the good seed in many hearts;—to lay up a rich inheritance of prayer for his children and friends;—to commend the departing spirit of his beloved wife to his Saviour and hers, and to see her precious remains safely deposited in sure hope of a glorious resurrection;—to show us how a good man may live, and how too he may die;—and then he was taken, I doubt not, to the "rest that remaineth to the people of God." "Blessed are the dead that die in the Lord. They rest from their labors, and their works do follow them."

Your affectionate friend,

FRANCES LOUISA SMITH.

FROM THE FACULTY OF WILLIAMS COLLEGE TO DR. SMITH.

The Faculty of Williams College, having recently heard of the death of the Rev. Dr. Griffin, and having been long associated with him either as his pupils, or in the instruction and government of the college, are desirous to express to his family and near friends their sincere sympathy with them in their bereavement, and the high sense which they entertain of his talents and worth.

They feel that a great man, and a benefactor of his age has departed. From his powers as a pulpit orator, and the peculiar positions which he occupied, his influence as a preacher will be long felt, while his writings must take their place among standard theological works.

Of his connexion with this College, we, in common with all its friends, would speak with gratitude. To him, probably more than to any other man, is it owing that this College was placed on a permanent foundation, and enjoys its present degree of prosperity. His labors in its behalf were arduous, persevering and successful. During his Presidency the College enjoyed several powerful revivals of religion, and it was especially from its connection with the cause of Christ, that he watched over its interests and prayed for it. Through his pupils his influence is now felt in heathen lands.

We rejoice to hear that his death was peaceful, and that in that trying hour he was supported by the religion which he had so long preached, and so extensively promoted.

The former members of his family, whom we can never cease to regard with interest, will please accept, together with yourself, our respectful and affectionate remembrance.

In behalf of the Faculty,

M. HOPKINS, *Pres't.*

DR. L. A. SMITH.

FROM THE REV. HOLLIS READ TO MISS GRIFFIN.

Babylon, Nov. 13th, 1837.

My Dear Miss Griffin,

The Newark Daily Advertiser, announcing the death of your dear and venerated father, has this moment reached me. The first impulse of my heart—that ever beat with love and gratitude to that ever-blessed, but now glorified saint, and with the most tender and respectful affection for his family, is to beg the privilege and honor of mingling my tears with yours on this mournful occasion. But how mournful? I mourn for myself that I have lost so valuable a counsellor, and so dear a father and friend. I mourn for you, dear sister, and for all those to whom he was so justly dear and valued. I mourn for the church of Christ and for this dark world, because another bright and shining light has sunk below our horizon. But here my mourning stops. My tears dry. I look up and see that innumerable throng around the throne. I listen—a new harp is strung. A new voice is heard. Its infant notes are distinguished amidst the countless host. They mingle with the harmonious sounds of the ten thousand times ten thousand in the New Jerusalem. It is the voice of our father. Yes, of *our* father. I am the son of the travail of his soul. He has entered "the gates of pearl." He walks the golden streets. He finds peace within its jasper walls—rest on its "precious" foundations. Though the mortal part slumbereth in the dark grave, yet slumbereth not the spirit. He hath no need of the sun to shine upon it, for the glory of the Lord enlighteneth it, and the Lamb is the light thereof.

Thanks then to God that he has gone before us. Heaven is now nearer, dearer, sweeter. Is it not pleasant to think that our dear father waits to receive and welcome us? He has taught us here how to sing the song of redeeming love. And now, since he has gone to take lessons at the feet of infinite Perfection, may he not there again teach our unfledged souls to soar and sing and praise him that loved us and washed us from our sins in his own blood?

Happy, happy saint! We love to follow him. We love to

listen to the sweet sound of his heavenly music now. We love to look back and recall the past. What scenes with us are associated with one period of his ministry! We love to contemplate him now so soon reunited in the bonds of everlasting love, to your dear mother; forever joined in holy activity and ceaseless praise with "heaven's best gift" in his earthly pilgrimage.

But hark! there comes another sound from those once loved and always revered lips. It is a sound of warning, of fear and trembling, for his spiritual sons and daughters. It comes to me; to you; to all who stand in this endeared relation. It says, "beware"—"watch"—"strive"—"fear lest a promise being left—some of you should come short of it."

But I must close. Accept my most heart-felt condolence in this hour of severe bereavement. Your tears will flow. It is nature. It is right. You know the Mourner's Friend. Your Redeemer liveth. May he be found a ready help.

Mrs. Read unites with me in hearty sympathy and affectionate regards to yourself and Dr. and Mrs. Smith. I beg they will receive this humble token of condolence and affection equally with yourself.

Yours very affectionately,

H. READ.

FROM THE REV. DOCTOR HUMPHREY TO DR. GRIFFIN'S CHILDREN.

Amherst College, Nov. 13th, 1837.

My afflicted Friends,

The southern mail, last evening, brought us the intelligence that your revered and honored father has fallen asleep! Soon, but not too soon for him, has he followed your beloved mother, as we confidently believe, to her eternal rest. The news was not so unexpected as to be surprising; for when I saw him at the meeting of the American Board, his hold on life appeared too feeble to last long. I have known Dr. Griffin for about forty years, and have always regarded him as one of the most eloquent, pungent, and useful preachers, that

I ever heard. There was a melody, a solemnity, a charm in his voice, during all the prime of his ministry, and even up to the age of sixty, which always struck strangers as very remarkable, and what was of infinitely greater importance, he dealt so faithfully with the conscience, that few could go away so much admiring the preacher as to forget themselves.

His natural talents were certainly of a high order. His mind, if not quite so rapid in its movements as some others, was highly discriminating. He could grasp a difficult subject with much apparent ease, and hold it at his pleasure. He saw the relations and differences of things, with uncommon perspicuity; and what he saw clearly himself, he knew how to present in a strong light to other minds. Of this there are many fine examples in his Park-street Lectures—a book by the way, which will go down to posterity.

To say nothing of the eminent services which he rendered to religion and learning, in other stations, few ministers of the age, I believe, have been instrumental of awakening and saving more souls than Dr. Griffin. How will his crown of rejoicing sparkle with gems in the day of the Lord Jesus! Though he spent more time in several other places than in Boston, I have always been impressed with the belief, that his pre-eminent usefulness was on that ground. When he went there, the piety of the pilgrim fathers had nearly ceased to warm the bosoms of their descendants. Calvinism was a bye-word and reproach. Orthodoxy hardly dared to show its head in any of the Congregational pulpits. It wanted a strong arm to hold up the standard of the cross, a strong voice to cry in the ears of the people, and a bold heart to encounter the scorn and the talent that were arrayed against him. And nobly, in the fear and strength of the Lord, did he "quit himself."

Nothing was more striking in his character, than the high ground which he always took in exhibiting the offensive doctrines of the gospel, particularly divine sovereignty, election, the total depravity of the natural heart, and the necessity of regeneration. These doctrines he exhibited with great clearness and power, before friends and enemies. The crisis re-

quired just such a master-spirit, and Boston felt his power; or rather felt the power of God, which I must think wrought in him mightily during his short ministry in Park-street. From the time of his going there, orthodoxy began to revive; and we all know how many flourishing churches have, as it were, sprung from that one stock.

With your thrice honored father God was every thing, and man was nothing. He wanted to see every body lying at the footstool with perfect submission to the divine will, putting a blank into God's hands, to be filled up just according to his infinite wisdom and pleasure; and there he loved to lie himself. This was the theme of his remarks when I saw him at your house, a few wee s ago. He seemed fully resolved, that if ever he was saved, God should have all the glory of it—that if he went to heaven, he would go there to sing redeeming love. Never shall we forget either his address, or his prayer, on the last forenoon of our session in your church. Both were close on the verge of heaven! And how exquisitely did he enjoy the hymns of praise in your family circle on the evening of the sabbath when I saw him last.

Most sincerely do I sympathize with you in your afflictions, and rejoice with you too, in the bright hopes which shine upon the path of your sorrows. May the Lord bless and sanctify you; and may you ever be followers of those, who through faith and patience inherit the promises!

I am, very sincerely, your friend,

H. HUMPHREY.

The following letter from the Rev. Dr. BURDER of London, shows in what estimation Dr. GRIFFIN's character was held abroad.

Hackney, June 7th, 1831.

REV. AND DEAR SIR,

It cannot but be gratifying to me to have an opportunity of addressing a few lines to you, under circumstances which shelter me from the charge of being obtrusive. A few days

ago I had the honor of receiving the diploma which bears your signature; and in my view, if the entire value of that document were derived from that revered name, it would be entitled to warmer acknowledgments than my words can convey. I feel, however, greatly indebted to every member of the "Senatus Academicus," as well as to their honored President, for the degree which has been conferred in a manner so kind, and handsome, and indulgent. To you, my Dear Sir, and to the learned body over which you preside, I owe, in some respects, even a greater debt of gratitude than to the University of Glasgow, where I pursued my studies, whose kindness has conferred a similar honor. May I become less unworthy of a distinction which I could never have presumed to solicit!

Through the kindness of our mutual friend, Dr. S., I have had the pleasure of cultivating that kind of acquaintance with you, my Dear Sir, which is rendered practicable by the press. To many of the habitual and powerful workings of your mind I am no stranger. You have assisted me in my feeble efforts to seek a "Heavenly mind." Your Park-st. lectures have given many a vigorous impulse to my thoughts on the great things of God; and this very morning I have perused, with no ordinary emotions, your Murray-st. discourse on "glorying in the Lord." May those energies of intellect which the Father of spirits has awakened and consecrated, long be continued, in unimpaired power, for a blessing to America, to Britain, to the world.

I am beyond expression interested and impressed by the intelligence I have received in reference to the present revivals of religion in your happy and honored country. Oh what a day of glory has dawned upon your churches! Did my family (of four children, now motherless,) and my flock permit, how enraptured I should be to cross the ocean and mingle with you in your joys and thanksgivings and supplications. Oh pray, my Dear Sir, for us, that the blessed influences of the Holy One may thus descend upon the land of your fathers!

With blended emotions, of gratitude, respect, and attachment, believe me to be, Rev. and Dear Sir, very cordially, and faithfully, and obediently, yours,

HENRY FORSTER BURDER.

CHAPTER VIII.

GENERAL ESTIMATE OF HIS CHARACTER AND INFLUENCE.

It has been the design of the preceding chapters to exhibit Doctor GRIFFIN'S general course through life, in connexion with such extracts from his private journal as seemed best adapted to illustrate the various stages of his christian experience. It only remains to present some of the more prominent features of his character a little in detail, and to attempt some general estimate of the extended and diversified influence of his life.

Doctor GRIFFIN was remarkable in his *physical* conformation. He measured six feet and nearly three inches from the ground, and his frame was every way well proportioned. His gigantic and noble form attracted the attention of strangers as he walked the streets; and when he rose in a great assembly, he towered so much above the rest as to throw around men of ordinary stature an air of insignificance. His countenance was peculiar—expressive both of strong thought and strong feeling; and those who knew him will recognize a faithful delineation, both of his features and his expression, in the engraved portrait prefixed to this memoir. Though he was somewhat feeble in his early child-

hood, he ultimately developed a fine constitution, and during much the greater part of his life possessed an uncommon share of physical vigor. It may also be mentioned in this connexion, that he was remarkable, even to the last day of his life, for his habits of personal neatness. "The last sun that shone upon him," says a member of his family, "found him brushing his teeth as thoroughly as he ever did, and his regular shaving and change of apparel were never intermitted."

It is hardly necessary to say that Doctor GRIFFIN was quite as extraordinary in his *intellectual* character as in his physical powers and proportions. It would perhaps be difficult to say whether the imagination or the reasoning faculty constituted the predominating feature of his mind; for he was one of the rare instances of pre-eminence in both. He seemed equally at home in the heights and in the depths: if his mind was prolific of the most magnificent and burning conceptions, it was also capable of pushing the most abstract subject of inquiry to the farthest limit of human investigation. But while his imagination soared high, and his reasoning faculty penetrated far, neither the one nor the other was particularly rapid in its operations. The movements of his mind all partook more of the majesty of the thunder-storm than the impetuosity of the whirlwind.

His intellectual *habits* were substantially those of every thoroughly disciplined mind. He had no time to devote to useless employments, and his faculties never became rusty from inaction. A do-

mestic in his family testifies that she never entered his room without finding him engaged in writing, reading, or prayer. He was also in all things, the smallest as well as the greatest, remarkably attentive to system; and he was never satisfied unless every thing around him occupied its appropriate place, and every thing devolving upon him was done at the proper time. And to these qualities may be added a spirit of uncommon perseverance; a fixed purpose to do well whatever he undertook; to get to the bottom of every subject which he attempted to investigate. During the last year of his life he copied out a little book of hymns, as correctly as if they had been designed for the press; and within a sabbath or two previous to his death, as he was reading some missionary journal, he requested his daughter to hand him his atlas that he might find certain places mentioned in it, and he bent over the map with untiring interest until he had traced the whole course.

Dr. Griffin's *dispositions* and *feelings* were so far moulded by the influence of religion, that it was not easy always to distinguish between the man and the christian;—between the elements of nature and the graces of the Spirit. There was, however, a tenderness and generosity and magnanimity about him, which every one felt to be instinctive. He was also naturally of a social turn, and accommodated himself with great felicity to persons of different ages and capacities. In almost every circle into which he was thrown, he was sure to lead the conversation; and yet not in

a way that seemed officious or obtrusive, but because he was put forward by the united consent of those who felt his superiority.

It would appear from the journal that he kept of his private religious exercises, that the leading element of his *christian* character was a deep sense of his own corruptions and of his entire dependance on the sovereign grace of God in Christ; and hence he was always peculiarly jealous for the divine glory:—always ready to buckle on his armor for conflict when he saw any movements in the theological world, which looked hostile to the sovereignty of God or the dignity of his Son. In the early part of his christian course, his mind seems to have been occupied more with the severer truths of God's word, especially the nature and obligations of his law; but in his later days he was much more disposed to dwell upon the grace and glory of the gospel—the fulness of its provisions and the freeness of its offers; and hence his piety, as he advanced toward the end of his course, became increasingly cheerful and attractive. Those who had the opportunity of enjoying his society in the last months of his life, felt that his eye was turned directly and habitually upon the sun of Righteousness; and that every desire of his heart was swallowed up in this—that God's will might be done, and God's name glorified.

Doctor GRIFFIN was remarkable for his *strict adherence to truth.* He had no sympathy with those lax notions on this subject which have been so lamentably common in these later years, among many

professed christians, not to say ministers of the gospel—especially the notion that it is lawful to practise some degree of deception in religious matters, for the sake of gaining what is supposed to be an important end: on the contrary, he allowed not himself either by his words or his actions, either in respect to religion or any thing else, intentionally to leave an impression upon any mind that was at variance with his honest convictions. "I well remember," says his daughter, "his early attempts to fix my confidence in his word;—a confidence which he never forfeited. He would place me on a high mantle piece, and then removing himself a short distance direct me to throw myself into his arms, assuring me that it was safe, and that he would take me down in no other way. I would sit for a long time, pleading, trembling, perhaps weeping, till finding him inflexible, I was forced to make the dreaded leap, and test the truth of his promise. In after life it was his frequent and fearless appeal, 'Did your father ever deceive you?' In his diary he mentions assuming a smile at the side of Ellen's sick bed, in order to conceal from her my danger, and then adds, 'and for the first and only time deceived my child.'"

Another peculiarly amiable feature in his character, was his *freedom from censoriousness*. The law of kindness was upon his lips; and though he was often engaged in controversy, and felt himself called in obedience to his strong convictions of duty, to expose what he deemed the errors of others either in doctrine or practice, yet he was uniform-

Louisa Mrs. Smith

ly courteous toward his opponents. The maxim which regulated his conduct as a controvertist was, "Crush heresy, but spare the heretic."

Intimately connected with the preceding, was another quality which, to those who knew him best, constituted one of the brightest attractions of his character—viz. *a meek and forgiving spirit.* Few men have suffered more than he, either from the detraction and virulence of enemies, or the mistaken impressions of friends; and few, it is believed, in similar circumstances, have evinced so much of christian forbearance and magnanimity. Doctor SPRING, who had known him long and intimately, says, in the sermon preached at his funeral, "I have known him a greatly injured man, but I have never known him cherish a retaliating or revengeful disposition. I have seen him weep under injuries, but I never heard him utter an angry sentence against those who reviled him. There was a kindness, a generosity, a nobleness of heart about him, which his enemies never knew how to appreciate." If any further evidence were needed of his possessing in a high degree this attribute of christian character, it is furnished by the following record—equally touching and sublime—which he made in his diary, relative to certain slanderous reports which had been put in circulation concerning him.

"At this period the greatest trial of my life commenced through the unkindness of friends whom I had never injured. Through misrepresentations and misapprehensions I was accused of things of which I was perfectly innocent. In that time of trial I was determined not to say a wrong thing, or do

a wrong action, to save my character or life. I never saw before how little love I had, how hard it was to love a mere neighbor, an enemy as myself, and never before saw the miracle which was exhibited in the pretorium and on the cross. I felt a spirit of forbearance and kindness which I scarcely thought possible; and when another spirit arose, my remedy was to go to my knees, and pray for my persecutors until I could forgive them."

As the interests of Christ's kingdom lay specially near his heart, he was always ready not only to urge upon others the duty of *consecrating their property* to its advancement, but *to do this himself* according to his ability. He was never rich; but out of the competence which he possessed, he contributed more or less to most of the great benevolent objects of the day. The generous donation which he made to the college, and with which he commenced the effort that resulted in its extended means and increased prosperity, has been noticed in a preceding chapter. During his residence at Williamstown, he had, on a certain occasion, subscribed a hundred dollars to assist a feeble congregation in the neighborhood in building a church. As the time for payment drew near, he found it difficult to command the necessary means for meeting it. About that time he journeyed eastward in behalf of the college, with an intention to spend one sabbath with his friends in Boston. But on his arrival there, he met a clergyman who urged his passing that sabbath with *him;* and added, "My wife says, If Dr. G. will come and preach for us, I will give him fifty dollars." The Doctor understanding this to be intended for the college, relinquished his

× Congl. Chh. at North Adams.
† Rev. Dr. Goodman of Dorchester.

purpose of remaining in Boston, and accepted the invitation. When his plate was removed from the breakfast table Monday morning, he found a hundred dollar note lying before him, with a request that he would accept it as his own. This sum, with his accustomed promptness, he appropriated to the payment of his subscription. The circumstance he was accustomed to reckon among the peculiar providences of God toward him.

And this suggests another striking feature of his character, viz. his *habitual recognition of a divine providence, and his confidence in God under all circumstances.* He was fond of repeating the maxim of the blind Mr. PRINCE, "He that will observe the providence of God shall never want for matter of observation." His calculations for the future seemed always to be made in the spirit of the Apostle's exhortation, "If the Lord will, we shall live and do this or that." A striking instance of his confidence in God for the success of his labors, occurred at a meeting of ministers shortly after his removal to Boston. The conversation having turned upon the peculiarly difficult and responsible station in which he had been placed, Dr. SAMUEL SPRING turned to him and said, "Dr. G. you seem like a man placed upright upon the point of a steeple with nothing to hold by—now how will you stand?" "You mistake," said Dr. G. "I have God to hold by."

As he felt deeply his dependance on God, his life, especially the latter part of it, seems to have been eminently a life of prayer. For a considera-

ble period previous to his death, no small part of his waking hours was spent in private devotion. The following touching circumstance, as related by his daughter, shows how closely he had interwoven this duty with the economy of every day: "On one of his last sabbaths," she says, "when his debility had produced a drowsiness hard to be overcome, about noon he suddenly raised himself and said, 'I have not prayed since morning, I have been so sleepy. I wish you would lead me into the next room' (where there was no fire) 'that I may wake up to pray.' I accordingly led him to the sofa, and wrapped a cloak about him and left him alone. Here as he sat for nearly an hour, I heard his voice from time to time raised in supplication. He then asked for his Form of Self-examination, and remained some time longer engaged in reading it over."

In glancing at Dr. G's *public* character, it is natural first to contemplate him where he was perhaps more in his element than any where else—*in the pulpit.* As a preacher it may safely be said that few of any age have reached so commanding an eminence. Some of our transatlantic brethren, who have listened to him, and who were familiar with the best specimens of the eloquence of the pulpit in Great Britain, have unhesitatingly expressed their conviction that Dr. G. was not exceeded, either in matter or manner, by the best British preachers they had ever heard. In the selection of his subjects he evidently kept in view, in an unusual degree, the only legitimate end of preaching—

the sanctification and salvation of men; and hence he never degraded the pulpit by the introduction of topics which might gratify a mere intellectual taste, but which could never find their way to the conscience or the heart. His sermons were eminently rich in divine truth; those truths which humble man and exalt God; and no man who listened to him attentively had ever any just reason to complain that he had nothing to carry away. Though he was an acute metaphysician, yet he rarely introduced metaphysical discussions into the pulpit; and whenever he did, it was rather with a view to repel the assaults of the enemies of truth with their own weapons, than to borrow light from reason for the establishment of scripture doctrine. He reasoned indeed, and reasoned with great power; but his arguments were based on scripture and common sense, and were ordinarily within the comprehension of any class of his hearers. And as he administered to the intellect its appropriate aliment, he knew how to address himself with equal power to the feelings; and it was difficult to say which was most to be admired, the cogency of his reasoning, the grandeur of his conceptions, or the tenderness of his appeals. Now he came down upon the sinner's conscience with the weight of a mountain, and again, by a wonderful effort of imagination, he seemed to raise the christian to the very gate of heaven, and hold him there till he became well nigh entranced with its glories. His manner was emphatically his own; and though a faint resemblance of it has been shadowed forth in a considerable number of our preach-

ers, yet the best effort at imitation does nothing more than painfully remind us of the magnificent original. In more senses than one he might be called the giant of the pulpit. His stately and noble form, his erect and dignified attitude, would enchain a congregation of strangers before he opened his lips. And then his voice was in good keeping with his person: it could express the softest and gentlest emotions with inimitable effect, while it could swell into the majesty of the thunder or break upon you in the fury of the tempest. His sermons for the pulpit were always written, and with very few exceptions always read; but his style was so adapted to his manner, and his reading so admirably perfect, that even the most bigotted opposers of reading in the pulpit were constrained to acknowledge that this mode of preaching answered very well for *him*. His gestures, like every thing else that pertained to his manner, were bold and striking; and when he was excited, as he almost always was in some part of his sermon, they succeeded each other with great rapidity. In his ordinary preaching, there is said to have been very considerable inequality; though even his most moderate sermons had something to identify them as his own, and bore more or less of the impress of his noble mind. In his more public and extraordinary efforts, for which he always took ample time to prepare, he rarely if ever failed; and on some of these occasions he rose to the very highest pitch of eloquence. His sermon on "the art of preaching," delivered before the Pastoral Association of Mas-

sachusetts, is perhaps the very best thing extant on that subject; and it would be difficult to find a man who combined in a higher degree than Dr. GRIFFIN himself the qualities which he has there so admirably described as essential to perfection in preaching.

In his *pastoral and private religious intercourse* Doctor G. exhibited all the tenderness of his heart. He attached great importance to visiting from house to house, not only for the general purpose of religious intercourse with his people, but that he might learn from the state of his congregation what he ought to preach on the one hand, and what effect his preaching had produced on the other. The following circumstance furnishes a beautiful example of the tenderness of his spirit in his intercourse with the careless and ungodly. A Jew who now professes to be a christian, called upon him in company with a clergyman. In the course of the interview, Dr. G. turning to his clerical brother, inquired, "What are our young friend's views on the subject of religion?" He could not tell. The Doctor instantly took the hand of the Jew, and threw his arm around him, and exclaimed, "I love the Jews—Oh, you *must* love the Lord Jesus Christ."

But it was in *revivals of religion* especially that Dr. G. appeared with surpassing advantage; and in connexion with these perhaps he has rendered his most important services to the church. The history of his life seems little less than the history of one unbroken revival; and it would perhaps be difficult to name the individual in our country since the days

of Whitefield, who has been instrumental of an equal number of hopeful conversions. But while he possessed in so high a degree the spirit of revivals, he had no communion with the spirit of fanaticism; and when he saw a community at the very highest point of religious excitement, he still insisted that every thing should be done decently and in order. No man deplored more deeply than he the erratic and extravagant measures by which so many of our more modern revivals have been marked; and no one labored more zealously than he to purify those scenes in which he so much delighted of every unhallowed admixture, and to bring back the scriptural simplicity and order of other and better days.

The following extract of a letter from a distinguished clergyman of the Presbyterian church, who was a pupil of Dr. G's at Williamstown, will not only serve to show what he was in revivals, but to illustrate some striking traits of his character.

Early in the spring of 1824, if I remember rightly, there were glowing appearances of a most extensive revival. The college and the town were greatly shaken. Dr. G. was all fervor and zeal. The excitement continued four or five weeks. A few individuals seemed converted. A wicked fellow, by the name of R——, began to exhort us with great power and effect. But the excitement subsided as suddenly as it sprang up. And after all feeling had passed over, there was but one in town or college that gave evidence of true conversion; and that was William Hervey, whose bones repose in India, where he went as a missionary under the American Board. He was one of the best men I ever knew. In a few weeks R—— was found drunk. In reference to all this matter, I heard Dr.

G. say afterwards, "To save one immortal soul the Lord will shake a whole church, a whole town, and if nothing less will save it, he will shake a whole continent." And to illustrate this position, he would narrate, with melting pathos, the story of Hervey's conversion.

If I recollect dates aright, in the spring of 1825 there was a truly powerful and genuine revival in town and college. In this work Dr. G. was the prime instrument. Some of the most touching moral scenes that I ever saw or heard of occurred during its progress. Guilty of the sin of David, we numbered the converted and the unconverted. The report went out one morning, and reached Dr. G. that all college was converted but eighteen. There was to be a prayer meeting that night, and he sent over word that he would meet with us. Although the evening was dark and stormy, and the ground exceedingly muddy, there was not probably a student of college absent from the meeting. We waited in breathless silence for the Doctor. He came, and the lecture room was so crowded that he stood in the door, whilst giving his hat to one, and his cloak and lantern to others. He stood for a moment gazing through his tears on the crowd before him. Then clasping his hands and lifting up his face to heaven, he uttered in the most moving accents these words—"Or those *eighteen* upon whom the tower in Siloam fell, think ye that they were sinners above all men that dwelt in Jerusalem?" The effect was overpowering. For minutes he could not utter another word, and the room was filled with weeping. It was one of those inimitable touches which he could occasionally give beyond all men that I have ever known. I narrated the incident to him a few weeks previous to his death. He wept aloud on its recital; but had forgotten all about it.

Another of these touches he gave at the last service but one that I heard him perform. It was at the funeral of the Rev. Mr. G. of this town. After a solemn service he offered the concluding prayer, which he commenced thus—"O Lord, we thank thee that good men may die." Being uttered, as it

was, in his peculiar manner, it deeply impressed and affected every mind.

During revivals his sermons were nothing in comparison with his talks and lectures. I have heard him preach great sermons, but the most eloquent and glowing thoughts that I ever heard from mortal lips, were from him in the school-houses at Williamstown.

In my repeated interviews with him previous to his death, I found nothing to interest him so much as little incidents in reference to revivals in college, and intelligence in respect to the usefulness of students who had been converted under him. He seemed to feel as if he had been multiplying himself in every student converted through his instrumentality. In my last interview with him, I told him the story of the conversion in 1825, of a Mr. H. now a highly useful minister, but then a profane and worthless profligate. The Doctor was in the habit of frequently closing his sermons with "Hallelujah, Amen," and always repeated the words in a peculiarly varied and musical tone. His tones were caught and repeated with laughable accuracy by H——. Just at the commencement of the revival he was often heard repeating these words, and with great force and wit and sarcasm, exhorting his fellow students to get converted; swearing that he himself would get converted the very first one. And as God would have it, he *was* converted the very first one. He was seen on a fast day morning coming into the prayer meeting, as we all thought, to make sport. But before the meeting ended he arose, and such an appeal to the students as he made, and such an effect as it produced, I never witnessed. And to the close of the revival he was as useful as any among us. The story affected the Doctor to such a degree that for a time he was entirely overcome.

It has already been intimated that Doctor G.'s heart was much in the great cause of christian benevolence, and that his hand was ever open to con-

tribute to its advancement according to his ability. But much of what he did on this subject, belongs rather to his public than his private character. The spirit of missions is intimately allied to the spirit of revivals; and if he caught the latter at a very early period and in a very high degree, he was not less eminently imbued with the former. In the formation of most of those great national institutions which for years have been radiating points of benign and illuminating influence to the world, he was active; his eloquent voice has often been lifted up in the most overwhelming appeals on their behalf; and there are multitudes with whom the impression that he produced on these occasions still remains almost as vivid, as if it were of yesterday. The American Board of Foreign Missions with which he had been identified from the beginning, and in the formation of which he exerted an important influence, continued always the special object of his deep and earnest regard. At the last meeting of this Board which occurred at Newark a few days before his death, he was present, though in a greatly enfeebled state, and took part in its deliberations, and even made a public address, which is said to have been one of his most delightful and impressive efforts. It was the voice of an aged pilgrim on the verge of heaven, pleading for the salvation of a world from which his spirit was in a few days to take its final flight.

If there was any one department of christian benevolence in which Doctor G. took a deeper interest than in any other, perhaps it was the education

of young men for the sacred office. He saw early and clearly that this was vital in any system of instrumentalities which should be introduced for evangelizing the world; and upon this he seems to have had an anxious eye at least from the period of his introduction into the ministry. In a letter to the Rev. Calvin Durfy, then of Hunter, Greene county, New-York, dated March 4, 1828, he writes thus: "I was glad to hear of the blessing of God upon your labors, and of the prospect of your settlement in that part of the country. May you be used as an instrument of great good to Zion. I hope you will be able to send some of those young men whom God is sanctifying, to assist our prayers here, to take your place within these halls, and to prepare here for the future service of the church. Will you not keep your eye steadily fixed on this object? I used to think at your age that if I could bring forward one young man who would make a better minister than myself, in that single act I should do more good than in all my life beside." In accordance with the sentiments here expressed, he had always a watchful eye and a helping hand in relation to this subject; and there are not a small number now usefully engaged in the ministry, who, but for his paternal counsel and aid, would have been devoted to this day to some secular occupation.

Doctor Griffin was in no small degree distinguished as a *teacher of youth*, especially in the department of rhetoric and oratory; and hence those who enjoyed the privilege of his instructions at Andover, are so often heard to speak of him in this

respect, in terms of unqualified admiration. His powers of criticism were well nigh unrivalled. A piece of composition which to an ordinary eye might seem to be tolerably free from defects he would take, and in reading it over a single time would reveal errors enough, even to the author's own eye, at least to furnish an antidote against any over-weening pretensions. To a friend who requested him to criticise a sermon, he said, "Yes, I will do it; but you ought to know that I am a bloody man in these matters;" and then proceeded in his criticism, verifying his declaration by drawing blood at every stroke. Those only who have enjoyed the benefit of his instructions, can form an adequate idea how much he was above ordinary teachers, especially in every thing belonging to the department of criticism.

Notwithstanding he presided over the college with great dignity, and was particularly successful in keeping up those various forms on which the order of such an institution so materially depends, yet, after all, his power of *managing youth* is said to have been less than his power of communicating instruction; owing to a natural quickness of feeling which sometimes temporarily prevailed over the dictates of his judgment. But ordinarily he manifested much of a fraternal spirit toward his pupils, and he was especially alive to every thing in which their religious interests were involved. One of them gives the following interesting account of his first interview with him:—"I was first introduced to him by letter in the fall of 1822, when I went to

Williamstown to enter the Freshman class. The first sight of his gigantic frame overawed me. In a moment he placed the timorous boy at his ease. After reading my letter, he rose and came to the corner of the room where I was sitting, and laying his hand on my head, said, 'I am glad to see you here; you must be my son, and I will be your father, and you must inform me of any thing that you need or wish.' He acted to me the part of a kind father, in every respect, as long as he lived."

As a *theological writer* Doctor GRIFFIN is no doubt destined to occupy a place among the first of the period in which he lived. His treatises on the atonement and on Divine efficiency are both monuments of great intellectual labor, and could never have been produced but by a powerful and thoroughly disciplined mind; but it was, after all, in the composition of sermons that his pre-eminence as a writer especially consisted. His Park-street Lectures is perhaps the work on which his reputation hitherto has depended more than upon any other; though there are several of his occasional sermons which are not at all inferior to the best portions of that volume. It is an invaluable legacy to posterity that he has left in the sermons which are now to be given to the public; and it will be gratifying, not only to his friends but to the christian community at large, to know that there are sermons enough in manuscript still remaining, for one or two additional volumes, all of which have been rewritten in his later years, and have undergone his careful and finishing touch.

It may probably occur to some readers that the view which has here been presented of Doctor Griffin's character must certainly be a very imperfect one, inasmuch as he was a man, and yet nothing has been said of his infirmities and imperfections. Of course it is not intended to claim for him an exemption from the frailties of human nature; but whatever defects of character he may have had, (and where is the man who is free from them?) those who knew him need not be told what they were, and those who did not know him, would be little likely to profit by the information. Suffice it to say, if the record of his private experience is to be relied on, he was prone to any thing rather than self-justification. No small part of his life seems to have been passed in mourning over his errors and corruptions; and the views which he has recorded of his own character before God greatly exceed what the most scrutinizing caviller would have dared to utter before men.

In reviewing the life of Doctor Griffin, we find occasion to acknowledge the divine goodness, not only in the transcendant powers with which he was endowed, and the holy impulse which these powers received from the influence of God's Spirit, but in the providential arrangement of events with reference to their most advantageous exercise. He began his career at a period of unrivalled interest; a period when great events were the order of the day, and the spirit of missions was breaking forth in one country, and the spirit of revivals in another, and in a third, a storm of atheistical fanaticism, that made

the very foundations of society rock. He quickly caught the spirit of the new era—a spirit for regenerating the world; and he found himself at home in the field which opened around him. Had he lived at an earlier period, he would indeed have been remembered as a great man, and perhaps as an eminently devoted minister; and yet the monuments of his pious activity might have been comparatively few: his commanding energies might have been exhausted in prophesying to bones upon which the breath from heaven had not begun to fall, even to the time of his going down to the grave. But he came upon the stage at the very time when the preparation in providence seemed to have been completed for the introduction of a new order of things: the fields where white around him, and what he had to do was to take his sickle and go forth to the harvest. It is worthy of remark also, that, upon his first settlement in the ministry, he was thrown into the immediate society of some of the most eminently devoted ministers which this or any other country has produced; such as Mills, Hallock, Gillet, &c. and there is no doubt that his frequent and intimate intercourse with these venerated men, had an important bearing upon his subsequent character and usefulness. Nor is the providence of God less to be acknowledged in respect to the different public stations which he occupied;—stations for which his talents and acquisitions admirably fitted him. His first settlement was indeed in a comparatively obscure place; but while his labors there were crowned with an abundant blessing, the retirement

of his situation was favorable to increasing his stock of ministerial furniture, and thus preparing him the better for the more public field which he was destined to occupy. At Newark he preached to one of the largest and most important congregations in the United States, while the vicinity of his residence to the city of New-York, brought him much before the eye of that metropolis, and greatly increased the amount of his general influence. Though his sojourn at Andover was short, yet it was of great importance, not only on account of the benefit which his instructions secured to his pupils, but on account of the character which his pre-eminent talents at once gave to the infant institution. In Park-street he accomplished what it may safely be said scarcely any other man could have done. Fearless of opposition, and relying on Jehovah his Strength, he planted the standard of evangelical truth there, and called aloud upon those who were willing to appear as soldiers of the cross to rally around it. Though his doctrines found no favor with the multitude, there was an attraction in his eloquence which it was not easy to resist; and there were some who came to scoff, and others who came to admire, that went away to pray. It was an enterprise of fearful hazard and responsibility which he undertook;—an enterprise that drew towards him the anxious eye of many a friend of Zion, and that drew upon him the bitterest obloquy of many an enemy of the cross; and though, in its progress, he seems sometimes to have become well-nigh discouraged, and to have imagined

that he was spending his strength for naught, yet he was really laying broad and deep the foundation of one of Zion's noblest watch towers ; and those only who remember the religious state of the metropolis of New-England previous to 1809, and are familiar with it now, can form an adequate estimate of the importance of his labors. At a later period he became president of Williams college, just in time to save it, by his persevering efforts, from extinction, and to raise it to the highly respectable standing which it now holds ; and here for fifteen years his ruling religious passion had full scope in the opportunity he enjoyed of endeavoring to bring as many as possible of the rising generation into the service of Christ and his church. And after his bodily energies began to fail, and his gigantic frame to totter, there was a moral sublimity in that providence which carried him back to die on the spot which was most endeared to him, with his entire family once more gathered around him, and in the midst of a community to a large part of which he had been united in one of the tenderest relations. Here he passed his last days, with the simplicity and dignity of a patriarch ; blessing those whom he had baptized, and administering counsel, consolation, warning, to those around him, as God gave him opportunity. In the last months of his life especially, all who visited him were deeply impressed with the tenderness and the heavenliness of his spirit, and felt that he had nearly reached the gate of that world where the everlasting employment is thanksgiving and praise. And the same gracious

providence that gave such serenity to his last days, kept him tranquil and fearless in the dark valley. Jesus and his salvation were the burden of his thoughts,—the theme of his praises, so long as his tongue could move; and death did its work so gently, that when the breath was gone, it was not easy to realize that he had been in the hands of an enemy. Thrice honored father, while we cherish thy memory and embalm thy virtues, we will bless the God of nature for endowing thee with such noble powers, and the God of grace for sanctifying and directing them, and the God of providence for placing thee in a field where thou couldst labor so effectually for the salvation of men and thy Redeemer's honor!

SERMON I.

THE KNOWLEDGE OF GOD.

COL. I. 10.

That ye might walk worthy of the Lord unto all pleasing, being fruitful of every good work, and INCREASING IN THE KNOWLEDGE OF GOD.—(Particularly the last clause.)

The knowledge of God lies at the foundation of all true religion. It is the want or indistinctness of this knowledge that occasions all the stupidity of sinners and all the false hopes of professing christians; that produces most of the religious errors which abound in the world; that causes so much superficial, proud, worldly religion even among the sincere, and so little religion even among judicious christians. Although this most precious of all knowledge is open to all, yet there is very little of it in the world,—very little of it in the church of Christ. There is so much unbelief and aversion to God, so much pride and worldliness, so much guilt that shrinks from clear views of God, so much slug-

gishness which binds the soul to earth, that the mass even of christians pass to the grave with a very incompetent knowledge of God. Even their serious thoughts linger too much on earth. Their religious knowledge and conversation are too confined to subordinate subjects; and in their very prayers their eyes are apt to be more intensely fixed on the blessings they ask or the sins they deplore, than on the face of God himself. Now and then a christian arises who outstrips the piety of his contemporaries, and stands a luminary to enlighten and to be admired by remote generations. If you search for the cause of his pre-eminent piety, it is to be found in his superior knowledge of God. Desirous to see a greater number of eminent christians formed, and to witness the prevalence of that religion which is enlightened, judicious, and humble; I am anxious to press upon my hearers, to press upon my brethren in the church, to press upon my own soul, the study of God. The knowledge which I would recommend, though it includes the speculation of the understanding, is not confined to it. It consists in a clear discernment of God's spiritual glory and in a holy intimacy with him; which can be obtained neither by a speculative knowledge without right affections, nor yet by warm affections without deep and extensive knowledge.

In general it may be observed that the great end for which men were sent into the world was to learn the character of their Maker, by studying his glories in his works and word, that they might obey

and enjoy him. The great end which God had in view in all his works was to make an illustrious display of his perfections, that creatures might know him and be united to him in sublime and everlasting communion. All things which are proposed as objects of our belief or knowledge, are but one complicated lesson of God which we were sent into the world to learn. The vast and interesting object on which his divine eye is immovably fixed, and which in the progress of time he will fully attain, is to fill the world,—the universe,—with the knowledge of his glory. He declared to Moses, "As truly as I live all the earth shall be filled with the glory of the Lord." The harp of prophecy awoke to rapture on this delightful theme. Isaiah struck the note, and Habakkuk triumphantly resounded, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." The object of the *whole creation* will not be lost; *creatures shall know him.* The end for which *human beings were placed on this earth* will be attained: it must be that men shall know their God,—know him in a far greater measure than they have done in past ages. The times are rolling on,—the light is bursting from a thousand sources,—the world will be flocking to the great display,—all nations will be in motion. Arise ye and join them, and hasten to the knowledge of God. Come, for it is the end of all things, and it is the end of your creation.

Further, God is the being with whom we have the most intimate and interesting connexion; and

therefore we ought certainly, and it chiefly concerns us, to become acquainted with him. He is the being with whom we chiefly have to do in time and eternity. It is in him that we live and move and have our being, and he will be our final Judge. He is the author of all our comforts on earth; and he will be to eternity either the author and object of our whole enjoyment, or the executioner of his wrath upon us. Should it not be a chief desire to get acquainted with the benefactor who has sent all our comforts to us for so many years, and with the fearful Name on which all our future destinies depend? Shall a man be anxious to see the generous stranger who once relieved his wants, or the relation in a foreign country who is to make him his heir? and shall we be indifferent to an acquaintance with our God?

Further, there is room for far more enlarged knowledge of God than any of us have yet acquired. In the recesses of his nature are laid up treasures of knowledge which eternal research will not exhaust. None but he who from eternity lay in his bosom could with perfect propriety say, I know thee. In this world the best of christians see through a glass darkly, and know but in part what they were destined to know. Agur found reason in his humility to complain, "I neither learned wisdom nor have the knowledge of the Holy." The apostle Paul, after having spoken of the primitive christians as knowing God, thought proper to correct the expression as being too strong: "But now after that ye have known God, *or rather are known*

of God." This distinction is made by the same apostle in another place: "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know; but if any man *love* God, the same is *known of him.*" The lowest degree of perfect knowledge is reserved for heaven: "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." Our knowledge of God will at best continue imperfect "till we all come in the unity of the faith and of the *knowledge* of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." There is therefore abundant room for the most enlightened christians to increase in the knowledge of God, and to plunge deeper and still deeper into this ocean without a bottom or a shore. What a call then for christians of ordinary attainments to stir up their sluggish spirits, to clear away the mist from their eyes, that they may gaze with more intenseness upon God,—that they may study him with deeper scrutiny and contemplate him with clearer discernment.

Several motives to this have already been presented. What remains is to show that a clear knowledge and discernment of God is of all things the most *purifying*, the most *humbling*, the most *exalting*, the most *happy*.

I. It is the most *purifying*. A sight of God is transforming. It is only when "with open face" we behold "as in a glass the glory of the Lord," that we "are changed into the same image from glory to glory." A view of God shining "in the

face of Jesus Christ," is the faith which purifies the heart and produces good works. When God is seen in all the majesty of his glory, in the awful purity of his holiness, the christian *cannot*, *dare not* wilfully sin. He has a holy jealousy of himself; he dreads the least movement of unhallowed affections, the least hypocrisy in his devotions, and towards men is meek, gentle, and affectionate. He pants after universal purity with groanings that cannot be uttered. This is the faith "which worketh by *love*,"—by deep and fervent love: and it is love only that can purify the soul. Under the influence of these views the christian knows what it is to be moved to action by the love of God in Christ, and can draw from God all his motives to active service and holy living. He feels it reasonable to dedicate himself forever to Father, Son, and Holy Ghost, and longs to employ all his faculties to the glory of his heavenly Father. This is the faith which overcomes the world. Riches, honors, the world are dead. The christian can now view things precisely in the light that Paul did when he counted all things but loss in comparison with the knowledge of Jesus Christ.

Such a view of God in Christ will do more to purify the soul from sin and to guard it against temptation, than the most refined knowledge of subordinate subjects in religion,—than all systematic proficiency,—than gazing forever at the outside of the temple without looking within. It will do more than all prayers, and means, and exertions which are not accompanied with these direct views; for

nothing but direct views can produce love. A raging fire is not extinguished by beating the flame, but by a plentiful application of the opposite element. And the fire of lust and passion is not to be subdued by human efforts directly applied; it yields only to the love of God,—love which nothing but direct views of him can excite. These views are of more efficacy to cleanse the soul than all the glooms of guilt. It is a mistake to calculate on purifying the heart by confining our views to ourselves and our sins, and plunging into darkness to avoid being proud of our comfort. One such view of God as saints enjoy in heaven, is a greater defence against sin than all the glooms of hell. Hence we read of escaping "the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ," and are exhorted to "grow in grace and in the knowledge of our Lord and Saviour." Our text connects a fruitfulness "in every good work" with "increasing in the knowledge of God;" and Peter speaks of eminent christians not being "barren nor unfruitful *in* the knowledge of our Lord Jesus Christ." The want of this knowledge is made a distinctive mark of slaves to sin, and a profession of this knowledge is counted for a profession of purity: "Awake to righteousness and sin not; for some, [does he say that they are slaves to sin? no, but he says the same thing in other words; for some] have not the knowledge of God." "They profess to know God, but in works they deny him," and prove by their sins that they know him not.

Would you then make greater advances in grace?

Would you escape the sins and overcome the temptations which cause you so much distress? Would you attain to a more heavenly mind and wear forever a brighter crown? There is but one way;—you must increase in the knowledge of God.

II. This knowledge is the most *humbling* of all things. Other knowledge "puffeth up," but the more God is seen the more abased the soul will be. All the glooms of guilt, all the fears of hell, all the views of sin which are not accompanied with a spiritual discernment of God, will not humble the soul. These all exist in hell, but there is no humility there. The most just and exquisite sense of sin is acquired by considering, not so much *what we have done*, as *what God is*. A discovery of his awful dignity and excellent holiness reveals the evil of sinning against him, and lays the penitent soul speechless at his feet. When we can perceive God to be so holy and glorious that a bare neglect to love him would deserve eternal wo, and that no conceivable punishment is great enough for the wretch that dares rebel against him; when with spiritual discernment we contemplate God turning the angels out of heaven for sin, turning Adam out of Eden, turning a beautiful world into a prison house of groans, a shambles of blood, turning millions into hell, and more than all, thrusting his sword through the heart of his own Son; then we discover, in a light unknown before, what sin deserves and what we are; and lifting a pleading eye to Jesus, we lay ourselves down in the dust to wonder at the patience and mercy of God. No flights of soul are felt, but a

heavenly calm. Animal feelings lie still and overawed. All is silent wonder and complacency; not a passion, but a solid reality of feeling; not a tender tumult of animal nature, but something like the clear vision of the soul. While the religion of the animal affections inflates the soul with self-conceit, this is the surest death of pride and every evil passion. Instead of making comparisons in his own favor, the christian now thinks himself a barenaked nothing before God, and wonders that such a being should set his love on him. The more he feels his guilt, the more happy his humbled spirit is; for guilt brings a sense of the precious mercy of his God and Saviour; and he now perceives, what to some may seem a paradox, that if a sense of guilt were banished from heaven, much of the happiness of heaven would be banished with it. While he thus lies in the dust, gazing upon the face of God, he forgets to make calculation for his own character, and thinks not so much what he is or is to be, as what God is. He would rather enjoy the light of heaven in retirement, unknowing and unknown, than without this to be arrayed in imperial purple. He feels indifferent to human distinctions, and has no present necessity to guard against the fear of man. He is now conscious of the impenetrable fortitude which disinterested humility can produce. With all his views, he is sensible that he yet sees but a glimpse of God, feels guilty for the want of clearer apprehensions, fears the loss of the little sense he has, and pants earnestly after more.

Such a glimpse of God had Job when all his glory fell and withered in the dust. No sooner had God spoken from the whirlwind, than he laid himself on his face aud meekly said, "I have heard of thee by the hearing of the ear, but now my eye seeth thee; wherefore I abhor myself and repent in dust and ashes." When Elijah was in Horeb, neither the "great and strong wind" that "rent the mountains and broke in pieces the rocks," nor yet the "earthquake" nor the "fire," could move him; but when the "still small voice" came, diffusing through his soul a sense of God, instantly he wrapped his blushing face in his mantle. When Isaiah saw "the Lord sitting on a throne high and lifted up, and his train" filling "the temple," and the seraphim crying, "Holy, holy, holy is the Lord of Hosts," and "the posts of the door" moving at the sound of their voice; then it was that he exclaimed, "Wo is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; [how did he discover this?] *for* my eyes have seen the King, the Lord of Hosts." When Peter discovered the Godhead of Christ shining gloriously through the man, he instantly fell at his feet, saying, "Depart from me, for I am a sinful man, O Lord." When Daniel, Ezekiel and John, had visions of God, though it was but a glimpse that they saw, they fell on their faces and became as dead men. Thus it appears that a sight of God has the greatest power to abase the creature. If then you wish the haughtiness of your

heart reduced, the torment of your pride relieved, and would enjoy the luxury of an humble mind, you must increase in the knowledge of God.

III. This knowledge, at the same time that it is the most humbling, is the most *exalting*. One such view as Moses had, will raise the soul above the world and lift it to heaven. It will do more than all other views to ennoble the mind, to elevate it above the vulgar pursuits of men, and make it conversant with the skies. If it is a dignity to be intimately acquainted with great *men*, what is the dignity of knowing and being known of God? It is the most noble and sublime knowledge, and worthy of the most aspiring desires of the immortal mind.

IV. This knowledge brings with it the greatest *happiness*. One direct view of God fills the soul with greater peace than the most splendid attainments in the subordinate branches of divine knowledge,—than the most extensive acquaintance with human science,—than all the glories of the world. Such is the nature of God, and such is the nature of man, that nothing in heaven or earth can fill the human soul with peace and joy, and satisfy its immortal cravings, but the knowledge and enjoyment of God. This is to be the happiness of *heaven*, because nothing greater can be provided for creatures. When the glories of God break upon the soul, peace descends upon it like "the dew of Hermon;" all its disturbing passions are still; it feels not the uneasiness of one unsatisfied desire. God reigns,—God is in its view,—God is its portion, and it is enough. It enjoys a peace which passeth under-

standing. Bright are its mornings, calm its noons, and serene its nights. When the ardent Peter cast an affectionate eye upon the churches, he would breathe no wish more fervent than that "grace and peace" might "be multiplied unto" them "*through* the knowledge of God and of Jesus our Lord." Let the race of men then return from their idle pursuits, and know that the shortest and only road to happiness is found. Here is the great secret discovered which men have searched for in every land, and roved to seek in the ends of the earth.

These direct views of God, and none but these, can bless the soul with "the full assurance of hope." The lower exercises of religion cannot do it. Self examination, without these direct views, cannot do it. But under these open views, the christian is conscious of taking firm hold of God in Christ, and knows that there is not a phantom in his embrace, but the very God of Israel. He sees him to be a solid rock, and knows that he rests his soul on him and cannot sink. He is conscious of believing in him, and trusts in the divine word that he shall be accepted and kept to the heavenly kingdom. His former hopes, which arose from tender meltings of soul, were feeble and wavering; but now his hope is a solid thing, excited by an open view of the fulness and faithfulness of God in Christ. He can now lift an unpresuming eye to heaven and call it all his own. He can gaze at the throne of God which once rocked with thunders, and see no terrors there. With lips trembling with gratitude and eyes suffused with tears, he can look up and

call the Almighty God his father, and the blessed Jesus his Saviour and his brother. Standing on the summit of Pisgah and stretching his eyes over his inheritance, he rejoices "with joy unspeakable and full of glory." This is the blessed consequence of "increasing in the knowledge of God." "Acquaint now thyself with him and be at peace; thereby good shall come unto thee."

Suffer me now, my dear hearers, to bring these several arguments to bear on the single point, and to press you with their united force to devote yourselves to the study of God, and to earnest exertions after more clear and spiritual views of him.

My first address shall be to professing christians. By all the motives which have been presented, I pray you, my brethren, not to rest satisfied with superficial knowledge, nor with enlarged knowledge of subordinate branches of christian science; but seek earnestly to obtain a deep and spiritual discernment of God. Rest not contented with the name and profession of christians. Rest not contented with a few serious thoughts, added to a cold round of external duties, while your minds remain confused on every elevated point of religious truth. Think it not enough that you can weep at a description of Christ's sufferings, without understanding the designs of his death or discerning the glories of the way of salvation by him. Seek to know more of the vast designs which God is carrying into execution in the government of the world. Strive to add to systematic knowledge, clear views of the

glory of God in all his works and ways. When you open your bibles, let it be with earnest desires to find something that shall give you a greater insight into the character of God and the wonders of redemption. When you open any other religious book, let it not be to amuse yourselves with the beauties of the style, nor to obtain mere systematic knowledge, nor to produce a general *indiscriminate* impression of seriousness; but to obtain, if possible, clearer and more extensive views of God. When you enter the house of God, let it not be to gratify curiosity, nor to conform to fashion, nor merely from a *general* wish to perform a duty; but always come with a prayer on your tongue that you may behold the glory of God in the sanctuary, and carry away some enlarged views of his perfections. When you hold religious conversation with your christian friends, let it not be to hear yourselves talk, and to indulge the common loquaciousness of empty minds, nor to display your zeal, nor to enjoy the pleasure of being moved yourselves or moving others to weep, nor even for the sake of the mere satisfaction of spending a serious hour; but let your object be to obtain and communicate a more distinct and affecting knowledge of God. When you kneel to pray, let it always be with an intense desire to obtain clearer views of God, and to arise more deeply impressed with a sense of his glorious attributes. In the time of prayer, keep your eyes steadfastly fixed on God, and let all the efforts of your devotion be to look further and still further

into the immeasurable heights of his perfections. Let this be the object of all your serious meditations and of all your religious duties.

Such a course, persisted in with sincerity and ardor, could not fail to raise you to the rank of eminent christians. If you would faithfully make the experiment for a single year, you would see what a great difference it would make in your graces and comforts. And I will venture to predict with confidence, that you will never grow in grace in any other way, and that you will grow in grace exactly in proportion as you sincerely pursue this course. You never will become eminent christians on easier terms. Will you then set out in this course, and holding on your way with unwearied zeal, aspire to eminence in piety? Why should you not become distinguished christians? Why should you not aim at the eminence of Enoch and Moses and David and Elijah? The same God that raised them so high still reigns, and is accessible to you. You may go to that exhaustless store-house and take as much as you please. Why benumb every effort by the miserable calculation that it is not for *you* to attain such eminence? Who told you so but your own sluggish hearts? The grace and power of God are open to you, and if you fall short of that superior height the fault will be your own. If you are straitened, you are not straitened in God but in yourselves. Will you then arise from your sluggish repose and march manfully toward the mark, and resolve to die stretching with all your might to outstrip the piety of the prophets?

Alas the world draws so powerfully that I fear few will be excited to such noble calculations. In the present rage for gain and distinction, the mass of professors seem determined not to be encumbered with more religion than will allow them to take the world along with them to heaven. How few there are that aspire to more religion than just enough to keep them out of hell. It is not a day to form many eminent christians. It is a day of too much prosperity and worldly attachment. The times of persecution and ancient simplicity could produce a Flavel and a Baxter and a thousand others, inferior only to them. But where are the Baxters and Flavels of the present day? Prosperity has weakened our strength, and the world has bound us fast, and here we sleep in ignoble sloth, and exist only to shame our fathers and contaminate our children. In the name of God, my brethren, awake and move towards heaven. Rend the veil from your eyes, tear the world from your hearts, and arise to life and to action. Must I return and make the complaint to him who sent me, that they will not hear? While I speak thus to you, my dear brethren, I reprove myself. I have reason to bow under the humiliating thought that I too have little knowledge or sense of God. To whom then shall we all apply? Who shall give us and a sleeping world a clearer discovery of God? He, he only, can pluck the film from our eyes and pour his glories upon our astonished sight. O that he would come forth and force himself upon our view. O that he would speak, and shake a drowsy world

from their sleep, and show them what a God there is that ruleth in the earth.

One word to impenitent sinners and I have done. Have you no desire, my unhappy friends, to know that God in whose presence you must shortly stand, whose hand must measure out your rewards or smite you with his thunders? Did you never read that "the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that *know not God?*" *You* are they that know not God; and in this state you are fast approaching the judgment of the great day; and here you are sleeping in dreadful security! God Almighty awaken you from the slumbers of your destruction! Do you begin to awake? Do you *wish* to find the knowledge of God? Shall I tell you how you can be so blest? "If thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hidden treasures, then shalt thou understand the fear of the Lord *and find the knowledge of God.*" I can say no more. I deliver you over into the hands of divine grace, and pray "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Amen.

SERMON II.

THE TENDER MERCIES OF GOD.

Isai. lxiii. 7.

I will mention the loving kindnesses of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses.

The prophet, when he uttered these words, appeared to labor under an ineffable sense of the tender mercies and loving kindnesses of his God. He had been contemplating the wrath with which God would one day visit Edom when he should come to deliver his people from her oppressions. Immediately he raises an interesting contrast and sets before his eyes God's "great goodness towards the house of Israel" in loosing their Egyptian bonds and conducting them through the wilderness. In this type as through a glass, he discovered the wondrous love which redeems the Church from more oppressive chains, and supports her in her journey

to the heavenly rest. Under this view he seemed transported, and in his rapture exclaimed, "I will mention the loving kindnesses of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses."

Though we should not raise our eyes to the exalted love which shines in the Gospel, still we should have abundant reason to mention the loving kindnesses of the Lord. Without any adviser or helper he introduced us to rational existence, and raised us to intellectual enjoyment. By his unceasing care, that existence is hourly supported. Our table is furnished and our raiment supplied by his benignant hand. We are blest with pleasant habitations and possessions; we enjoy the delights of refined society, the blessings of friendship, and the life and happiness of our friends. Our health is sustained by a thousand minute and constantly repeated touches of his hand to the various parts of our complicated machine. All the pleasures of imagination, of memory, of hope, of sympathy, and of sense; all the magic charms which play on nature's face, are the gifts of his bounteous hand. By his watchful care we are protected from countless visible and unseen dangers. By innumerable impressions made on our animal spirits by his careful touch, we are put in tone to enjoy the objects around us. More numerous are his mercies than the stars which look out of heaven. On no section

of our life,—on no point of nature's works,—scarcely on a circumstance in our relations to society, can we fix our eyes, without seeing "the loving kindnesses of the Lord." But when we lift our thoughts to his "great goodness towards the house of Israel," our souls faint under the labor of expressing the praise we owe. Redeeming grace most fully displays the richness and extent of his loving kindnesses; redeeming grace was the theme which transported the author of our text; and redeeming grace shall be the subject of this discourse.

To discover the heights or to fathom the depths of this grace, exceeds the power of men or angels; yet the view perhaps may be enlightened by some of the following reflections.

In purposing and planning the great work of redemption, the Eternal Mind was *self-moved*, *uncounselled*, *unsolicited*. No angel interceded or advised; no man by his prayers or tears excited pity. Before men or angels had existence, the purpose was fixed and the plan was formed by boundless love, unmoved, unasked, untempted by any thing without but the foreseen miseries of a perishing world.

This love was wholly *disinterested*, having no reward in view but the pleasure of doing good. What other recompense could God expect from creatures who have nothing to give but what they receive? What other reward could eternal self-sufficience need?

This love is still more sublime considered as *acting towards inferiors*. When love is not the most

pure, we daily see, it will overlook those who have no eminence to engage respect. On this account the condescending regard which some benevolent prince may pay to the poor and forsaken, is peculiarly affecting. What then shall we say when we behold Infinite Majesty descending to such tender concern for dust and ashes?

Redeeming love is still more wonderful as exercised towards *enemies;* towards those who could reject the offered salvation,—who were not to be moved by all the entreaties of heaven,—and who had malice enough to murder the Author of life in the very act of bringing it to them.

This love appears altogether astonishing when we consider *the greatness of the sacrifice* it made. That God himself, (infinite, eternal, and self-sufficient as he was,) should bring himself down to a mortal form; that he who made the heavens should descend from among the adorations of angels to assume the form of a servant and to receive the spittings of Roman soldiers; that he should exchange the quiet of eternal repose for a laborious life,—the abodes of inaccessible light for the degrading manger,—the society of the Father and Spirit for that of illiterate fishermen,—the heights of infinite bliss for the agonies of Gethsemane and Golgotha;—and all to atone for abuses which he himself had received from men; fixes angels in astonishment and rivets their eyes to him who still bears the prints of the nails and the spear. That this divine Sufferer did not recede, but remained immovable in his purpose in a near view of his agonies; that he did

not strike and rivet his insulting murderers to the centre, but spent his expiring breath in prayer for their life; evinces, not love only, but love unconquerable.

The extent of redeeming love further appears in *the magnitude of the blessings* which it intended for a ruined race. It stooped to catch a falling world; to snatch them from eternal flames to the transports of immortal life,—from everlasting contempt to be "kings and priests" forever "unto God;" to raise them from the turpitude of sin to the purity of the divine image,—from a dungeon to the radiance of heaven,—from the society of devils to communion with angels,—from the blasphemies of hell to the songs of paradise,—from universal destitution to inherit all riches,—to be sons and heirs of God,—members of the Redeemer's body,—to live in his family and heart, and forever to expand in the regions of light and life.

This mercy is heightened by the fact that the Saviour is so *necessary*, *reasonable*, and *all-sufficient*. Intrusted with all the offices needful for man's redemption, he possesses powers fully adequate to the infinite work, and exerts them when and where they are most needed. It is his stated business to strike off the chains from wretched prisoners,—to administer balm to those who are wounded to death,—food to those who are perishing with hunger,—eyes and light to the blind and benighted. He is the "shadow of a great rock in a weary land,"—"a hiding place from the wind and a covert from the tempest." In his prophetic office he brings out to

view the secrets of the Eternal Mind: as a Priest he pacifies divine wrath by atonement and intercession: as a King he subdues the stubborn will, marks out the road to life by salutary precepts, defends from spiritual enemies, and renders all events subservient to the good of his people. As Captain of the Lord's host he will carry them through their warfare and bring them off victorious. As Physician of souls he will heal all their spiritual maladies and confirm them in immortal health. He is a most pleasant resting place from the perturbations of guilt, the vexations of care, and the anguish of affliction. Possessing inexhaustible life in himself, he is the source of unfailing life to his members, who before were "dead in trespasses and sins." As "Heir of all things" and Distributer of the whole estate, he has every necessary good to impart in this world and infinite riches in the world to come.

This mercy is still further heightened by the *patience and condescending tenderness* which he exercises towards his people He calls them his friends, his brethren, his children, his spouse, the members of his body, the apple of his eye. In the character of a near and tender relation, he has become a mild medium through which they may look up into the insufferable splendors of the Godhead without dazzling or paining their sight. Although the awful God of majesty, he is not ashamed to own and befriend a poor race of unsightly outcasts and to take them into union with himself. With unconquerable patience he bears with all their provoca-

tions, and with unfailing faithfulness remains their friend during all their perverseness and ingratitude. Though their returns are such as would weary any other love, he is still engaged in pardoning their sins, subduing their corruptions, and conducting them to glory. As a tender shepherd he gathers the lambs in his arms and carries them in his bosom. And O with what overpowering kindness does he speak to them when he holds communion with them; when he meets them in a happy hour as they are walking out like Isaac to meditate at the evening tide, and drawing aside the vail, shows the sweetest countenance dressed in celestial smiles; or when finding them bowed to the earth and drenched in tears, he gently raises them in his arms, and with more than a mother's tenderness wipes the sorrows from their cheeks and breathes ineffable consolation into their spirits. Ye who have known his love, can witness the ineffable sweetness with which he manifests himself at such seasons. In his providence he takes care to suffer no real evil to befall his people, to withhold from them no real good, and to make them the happier for every event. And when this trying life is past, he will receive them to his own presence, to a near and ever increasing union to himself, where love perfect and reciprocal shall hold immortal reign.

This wondrous mercy is further expressed in the gift of *sabbaths* and *sacraments*, and especially the *written word*. When we perceive the breathings of divine love in those precious Scriptures which were inspired by the Holy Ghost; when the soul lies at

some divine promise, drinking in immortal refreshment, and filling itself as from some celestial spring, O how rich and vast does the love of God appear.

Fresh evidences of this love spring up at every review of his past *providence towards the Church.* "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bore them and carried them all the days of old." The preservation of Noah in the ark, the call and protection of Abraham, the deliverance of the Church from Egypt, its support in the wilderness and establishment in Canaan, the numerous deliverances wrought for Israel, their restoration from Babylon, the establishment and astonishing growth of the Christian Church, its protection during the successive persecutions, and the continued efforts of the Spirit to preserve and enlarge it, are all monuments of amazing love and faithfulness. And when we cast our eyes down the slope of ages and behold the glory of Zion filling all the earth, how do we dance as in fancied visions and think the bliss too great to be real. And then, when we open the Scriptures and behold a "*Thus saith the Lord*" expressly to confirm our hopes, with what rapturous gratitude do we make our boast of him; "Lo this is our God, we have waited for him and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

All these are the more affecting as being marks of *distinguishing* love. Redeeming grace passed by the fallen angels to bring salvation to men. The

privileges of Gospel light and ordinances were taken from the heathen to be given to us. The blessings of personal holiness and divine communion are conferred on the people of God while withheld from the rest of the world. Our lives are continued in a world of hope while millions are called to their last account. While God was preserving the Hebrew Church and nourishing it with a Father's care, Edom, Moab, and Ammon were given to the sword. And while angels sing only of the *goodness* of the Lord, the redeemed will shout "*grace, grace,*" and with higher notes and ecstacies chant the praises of redeeming love.

The grace of God appears still greater as being *abundant and free for all.* The language of divine compassion is, "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price."

Having drawn this outline of the mercies of God, I shall now present them as motives to holy feelings and practical godliness.

What *admiration* should possess our minds as we contemplate this wonderful love of God. Nothing in the universe is so amazing. Not an angel in heaven but lives in astonishment continually. And yet it is *infinitely* greater than ever Gabriel imagined. As the sublime intellects of the upper world expand, it will appear more and more amazing to eternity.

And while we wonder let *gratitude* fill our hearts. Of what avail is our admiration without our thanks? It would only bring us to the condition of those who

gaze "and wonder and perish." What are our hearts made of if they can lie under the weight of all these obligations and be unthankful still? Let us retain a sense of divine mercies always upon our heart, and not suffer them, after a transient impression, to pass off into oblivion. Let not the blessings of former years be forgotten, but let them frequently be brought in review before us, that we may never cease to remember how much we owe to our Lord.

To lasting gratitude let lasting *love* be added. What infinite beauty and worth belong to Israel's God. And shall we be thankful for personal favors and not love the benevolence which embraces the universe? This would be only the contracted gratitude of a heart that can be engaged by nothing but the loaves and fishes.

Let it be our daily *joy* that the universe contains such a God,—a God whose happiness consists in doing good, and who is executing so vast a plan for the promotion of creature happiness, that he already realizes infinite blessedness in gratified benevolence. Let universal joy catch from heart to heart and circulate through heaven and earth that such a God lives, reigns, and is happy. Let this be our morning and our evening song. Let it break in like the dawn of day upon our gloomy hours; and like the sinking but recovered David, let us be transported with the thought, "But thou, O Lord, shalt endure forever, and thy remembrance unto all generations."

To such a God our highest *praise* belongs. He

is the object of the incessant and rapturous praise of all the choirs of paradise, and shall men neglect their harps? In the warm transports of David's heavenly muse, let us invoke the sun and all the orbs of light, the earth and all the things thereon, the heavens and all their happy spirits, to praise the Lord,—to praise him in the heights and in the depths,—to praise him with the voice of song, and with all the varieties of instrumental harmony.

Let such a God be the supreme object of our *faith*, our *hope*, our *confidence*. On him let us place our *dependance* for every thing we need for time and eternity. Renouncing this delusive world and every idol which would rival him in our hearts, let us make him our *only point of rest*, our *only portion*. Let him be the object of our daily and cheerful *worship*. Let hypocrisy be banished from our religion, and let *sincerity* mark our worship of him whose friendship for man has been so sincere. Disclaiming all self-seeking, after his disinterested love to us, let us live only for him; and in duty to one who so greatly denied himself for us, let us largely practise *self-denial*. Henceforth let us consecrate ourselves to the *service* of him who served us in death; and by our *obedience* to all his commands attest the sincerity of our love and gratitude.

God forbid that we should be *ashamed* to confess him before men who was not ashamed to own and befriend us before his Father and the holy angels; or that we should fail to speak to a listening world of his excellent greatness and his excellent loving kindness.

It becomes us to imitate his devotedness to the glory of God and *the happiness of men;* to put on bowels of mercy and kindness, forbearing one another in love, doing good to all as we have opportunity, especially to the household of faith; condescending to men of low degree, meek and gentle to all, affable, courteous, and obliging, ready to forgive injuries, given to hospitality, and generous in distributing to the poor the gifts of a generous God.

To the dominion of enthroned love it becomes us to *submit;* resigning all our interests to the divine disposal, and enduring with patience and not with petulance whatever such a God is pleased to impose.

Against such a God it is that we have been found in arms. O "tell it not in Gath." Under the weight of all these obligations we have risen up to oppose unbounded love. Alas we knew not what we did. In vain might our tears and blood be applied to efface stains so ignominious and deep. Well may we go softly all our years in the bitterness of our soul. Let pride never again appear in natures capable of this. Let *humility and brokenness of heart* mark our future lives; and in sympathy with the publican let us smite on our guilty breasts and cry, "God be merciful to me a sinner."

And since our crimes are of so deep a die that nothing but atoning blood can wash them out, and since such infinite pains have been taken to provide a Saviour for us,—a Saviour every way suited to our wants; let us gratefully *seize the offered salva-*

tion and cast ourselves on him as the only ground of hope. And then, "though" our "sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

Ah sinners, how long will you slight such endearing love and reject such heaven—astonishing mercy? How long shall infinite tenderness be grieved at your ingratitude? Why will you treat with abuse that excellence which angels adore? Why will you tread under foot that love which dissolves all heaven? When will you at length be wise, and for once, after so long a time, act like ingenuous creatures? Let the goodness of God lead us all to repentance, and let us spend our days in making mention of the loving kindnesses of the Lord, and in preparing to unite with the redeemed in singing, "Worthy is the lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

Now "unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

SERMON III.

ADAM OUR FEDERAL HEAD.

ROM. v. 12–19.

Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence so also is the free gift. For if through the offence of one many be dead, much more the grace of God and the gift by grace which is by one man Jesus Christ, hath abounded unto many. And not as it was by one that sinned so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

This is the only passage in the Bible which draws such a complete parallel between Adam and Christ; and therefore the extent of the parallel is to be learned from this passage chiefly. This is, I believe,

the only passage which clearly states that the condemnation of mankind to temporal death, carries in it full evidence of their condemnation to spiritual and eternal death. It is the only passage which teaches that the posterity of Adam are, in any sense, condemned to eternal death for his sin. Not that any are condemned before they are personally sinners and deserving of condemnation on their own account: but a race of infants, whom the omniscient eye sees to be worthy of eternal death, but whose hearts cannot be expressed by their own conduct so as to become the declared ground of condemnation, are publicly condemned, not for the wickedness of Adam's *heart*, but for an *outward* act of his, which, by fixing, disclosed their hearts as much as any act of their own could have done. The only points that we shall have to leave among the hidden things of God, are, that infants are allowed to come into the world depraved, either on account of Adam's sin or otherwise, and that they are condemned to eternal death for their own depravity.

Before entering on the consideration of the text, I wish to bring up what information I can gather, on the general subject, from other parts of Scripture. I will therefore divide the labor into two parts, and will,

I. Present the light which other parts of the Bible cast on this general subject.

II. Consider the federal headship treated of in the text.

I. I will present the light which other parts of the Bible cast on this general subject.

1. Several things which God originally said *of* Adam and *to* Adam, but which had no immediate connexion with the covenant made with him, were obviously meant of his whole posterity. For instance: "God said, Let us make man in our image, —and let them have dominion over—all the earth.— And he said" to the first created pair "Be fruitful and multiply and replenish the earth and subdue it."

2. It was said to Adam, "In the day that thou eatest thereof thou shalt surely die." He ate, and incurred all the evil which sin deserves; viz: death spiritual, (or abandonment to confirmed and total depravity,) death temporal, and death eternal.

3. In consequence of the plan of grace which was immediately introduced, no other sentence was formally and expressly pronounced on Adam than condemnation to *temporal* pain and death. This sentence however was intended publicly to denote a just exposure to spiritual and eternal death.

4. In this sentence of condemnation to *temporal* pain and death, both Scripture and experience show that the posterity of Adam share. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou

shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Who does not see that this sentence was pronounced on the whole human family, by being pronounced on Adam their federal head? By this sentence it was "appointed unto men" in general "once to die." That the transgression of Adam and Eve entailed on their posterity the temporal calamities contained in this sentence, is taken for granted in Paul's first Epistle to Timothy.* In his first Epistle to the Corinthians, he draws a parallel between Adam and Christ, so far as relates to their respective influence on the body; saying that "as in Adam all die" a natural death, "even so in Christ shall all be made alive," or delivered from natural death in the resurrection.† He states also in the same chapter,‡ that "as we have," in the fashion of our bodies, "borne the image of the earthy," or the first Adam, so in the resurrection the bodies of the saints will "bear the image of the heavenly," who is expressly called "the last Adam."

That the posterity of Adam share in this condemnation of their federal head to temporal death, our text most explicitly asserts. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them

* Chap. ii. 12–15. † Chap. xv. 22. ‡ Ver. 45–49.

that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

This passage plainly proves also that condemnation to temporal death evinces the existence of personal sin; and a single sin entitles to spiritual and eternal death. "By one man *sin* entered into the world, and *death by sin;* and so death passed upon all men, *for that all have sinned.*"

5. It abundantly appears, independently of our text, that all mankind derive depravity from Adam, who after the fall begat children "in his own likeness." The Scriptures clearly teach that men by nature are universally and totally depraved, and that this depravity is hereditary and traceable to the first pair as the source." "I was shapen in iniquity and in sin did my mother conceive me." "That which is born of the flesh is flesh." "Who can bring a clean thing out of an unclean?" "Lo this only have I found, that God hath made *man* upright, but *they* have sought out many inventions." Here the original righteousness inherent in our first parents, and the sins of successive generations, are considered the original righteousness and sins of the *species;* which shows that the species lost their original righteousness and fell by the fall of Adam. The Scriptures teach us the necessity of being "*born again,*" of being "*created in Christ Jesus;*" which imply that our first birth and creation introduced us into a state of depravity.

6. It appears, independently of our text, that all men are "*by nature* the children of wrath." In-

fants then are the children of wrath. This, you say, is punishing them for the *nature* which God created; and you add, that a nature cannot be sinful, because it is physical and not moral. But Dugald Stewart very properly speaks of "the physical *and moral* laws of nature." One of the definitions of nature given by Johnson is, "disposition of mind." If nature is considered the antecedent and cause of exercises, it is indeed difficult to be explained, whether the exercises are physical or moral. What that is in the lion before he hungers for flesh, which leads him to desire flesh, and flesh rather than grass, we no more can tell, than what it is in the infant that leads to depraved exercises. And yet there is a meaning when we speak of the nature of a new yeaned lamb as differing from that of a lion just brought forth. Is that nature the mere *mode* of exercise, and not the *cause?* When we say, it is the *nature* of the horse to eat grass and of the lion to eat flesh, the word means, *born* with a constitution which *inclines* unfailingly to grass or flesh. The difference in the two natures in this case perhaps wholly grows out of a *material* constitution and depends on the laws of matter. But is there nothing in the *soul* anterior, in the order of nature, to exercise? Yes, the *whole* that we mean by soul is anterior, just as the whole that we mean by *man* is anterior to his action. And is there nothing in the *disposition* which is anterior and causal? When we say, It is the disposition of a bad man to interfere with the rights of others, do we not refer to something anterior to the interference, and some-

thing distinct from exercises, and which may be supposed to exist when he is asleep? Do we refer merely to the stated *mode* of operation? Have we not the same evidence of a *causal* disposition, differing in different men, that we have of a causal nature differing in the young lamb and lion? But still what there is in the infant, with its want of light, that is sinful, is more than we can tell. It certainly has self-love. Prick it, and its crying tells you that it hates pain. Take away the breast, and its crying tells you that it loves pleasure. How far it is capable of loving God or man, so as to prevent self-love from running into selfishness, I will not pronounce. God said to Jeremiah, "Before thou camest forth out of the womb, I sanctified thee." As soon as Mary saluted Elizabeth, "the babe" of the latter, (John the baptist,) "leaped in" her "womb for joy." Now can you be sure that there was nothing in the infant Jeremiah or John or Jesus, different from what was found in the infant Cain and Judas and Herod? Our brethren on the other side admit that the child is sure to run into sin as soon as it is *capable* of moral feelings. For before it has had one feeling it is sure to exercise self-love, which in the absence of better feelings will of course become selfishness. Abandoned of the Spirit, it is born therefore with a nature sure to sin and to do nothing but sin. Is not this *aptitude* wrong? Is there nothing to be abhorred in the thief or murderer when he is asleep? If a creature is prepared and sure to hate God as soon as God is seen, can we be certain that God cannot

justly throw that creature away as worthless and guilty, without giving him, in this world, an opportunity to increase his guilt by seeing him? Without revelation we might deny the justice of this; but when God has proclaimed the justice of sending infants to hell, we must not be confident of any such thing. Still it is a mystery.

Do you say, this fastening of blame to the *nature* is making God the author of sin? All that he does, suppose, in forming this nature, is to create and support the faculties and merely to withhold the Spirit. There is no need of putting sin in. Withhold the influence that produces supreme love to God, and I love myself supremely, and am totally depraved. If the captain is dead the lieutenant commands of course without a new election.

But whatever mystery hangs about the moral state of the infant mind, one thing is certain: none of the posterity of Adam are saved but by Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." But if infants are saved by Christ, they might justly be sent to hell. Here I plant my foot. Do you say that they have no part in Christ, and that those who die in infancy are neither saved by him nor sent to hell, but are annihilated? Take care what you say. "And they brought young children to him that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me and forbid them not, *for*

such is the kingdom of God." If your infant children need not a Saviour why bring them to him in baptism? and if they are not polluted, why wash them with water? Now if infants are saved by Christ, they are saved by grace and not by justice. Justice did not compel God to provide a Saviour; which would be true if any who are saved by Christ are saved by justice. But all who are saved by grace might be sent to hell by justice. If I lay on your table a sum of money, it cannot be both a present and the payment of a debt. One idea necessarily excludes the other. If God had not provided a Saviour, all Adam's race would have gone to hell, however short or long their stay on earth; and this would have been known to be the destiny of the infant in the cradle. Surely then justice has not prevented this.

On the whole we must conclude that infants might justly be sent to hell. We do not come to this conclusion from reason, but from the revelation of God. Whatever our blinded reason may say about so mysterious a matter, we must bow in submission to the decision of God.

Now do not go away and say that I have preached that there are infants in hell of a span long. I am not sure that I have a right to offer, or even to form, an opinion on this subject. It may be human weakness, but I cannot help hoping that all infants will be saved, notwithstanding what I am forced to say about the requisitions of justice. And I found the hope on two considerations. First, the immediate object of punishment is to convince others

that if they sin they must suffer: but infants cannot be impressed with this truth by the punishment of infants; and adults are sufficiently impressed by the punishment of adults. The punishment therefore does not appear to be so absolutely necessary as in other cases. Secondly, by appointing a day for the "revelation of the righteous judgment of God," he seems desirous to show creatures the reasonableness of his measures: and it now seems as if it would be easier to make this impression on creation if he did not make creatures and send them to hell before they knew their right hand from their left.

II. I am to consider the federal headship treated of in the text.

There is no intimation in the Bible that we are condemned for Adam's *heart*. In consequence of the union of character established between him and his posterity by what may be called the constitution of nature, by means of which his outward act indicated their temper as much as his own; that act is made the ground of their public condemnation, as though it had been their own act; for it really manifested their temper as though it had been their own. This, if true, proves at once two things; first, Adam's federal headship; secondly, the real condemnation of his whole infant race to temporal, spiritual, and eternal death, on account of the depravity of their hearts, manifested by this public act of their federal head.

It is declared in our text that "through the offence of *one* many be dead," (that is, condemned

to the complicated death which in the next chapter is put for "the wages of sin;") that "by one" man "that sinned—the judgment was by one" offence "to condemnation;" that "by one man's offence death," (the same complicated death,) "reigned by one;" that "*by the offence of one judgment came upon all men to condemnation*," even as "by the righteousness of one the free gift came upon all men unto justification of life;" that "by one man's disobedience many were made sinners," even as "by the obedience of one shall many be made righteous."

The parallel between the first and "last Adam" is not perfect in all respects. By our connexion with the first Adam we are condemned for *one* sin, "but the free gift is of *many* offences unto justification." In the first case, the ground of condemnation was an *outward* act, in the latter case the righteousness by which we are justified went through the whole heart and life. In the first case we personally deserve the condemnation we receive, in the latter case we deserve nothing. But the following are the points of resemblance.

1. By a covenant transaction between the Father and Son, called the covenant of redemption, the seed of Christ were from eternity elected or appointed to a state of justification. To comport with this, the posterity of Adam, in consequence of a covenant transaction between God and their federal head, were, before they were born, appointed to a state of condemnation.

2. The seed of Christ, though previously elected,

are not actually justified before they become his seed by regeneration. The doctrine of justification from eternity is generally and justly exploded. To comport with this, the posterity of Adam, though previously appointed to a state of condemnation, are not actually condemned until they exist his seed, and therefore not until they are "shapen in iniquity" and conceived "in sin." The seed of Christ were not all justified as early as his obedience was performed, nor as early as he himself was justified by being raised from the dead. And the posterity of Adam were not condemned as early as his offence was committed, nor as early as he himself was condemned.

3. The first holy bias which is given to the seed of Christ in regeneration, is not the effect but the antecedent of their justification; for they are "justified by faith" already in exercise. To comport with this, the first evil bias which the posterity of Adam feel, is not the effect but the antecedent of their condemnation. The condemnation spoken of in the text was not a sentence dooming them to be "shapen in iniquity" and conceived "in sin." Their first evil bias is not the effect of their condemnation, but the effect of the constitution of nature which God established in his covenant transaction with Adam; by which it was fixed that all the posterity of Adam, as soon as they should exist, would resemble him in moral character, whether he stood or fell. This President Edwards calls *a constituted union of moral character*, which he illustrates by a constituted union of nature between the root

and branches of a tree, and between the head and members of the body.

That this constituted union of moral character is wholly different from a sentence of condemnation, appears from its having been settled before any condemnation was merited. Before the fall it was established by the constitution of God that the holiness of Adam if he stood, and the sin of Adam if he fell, should be conveyed to his posterity by natural generation. When he fell, his whole system became polluted; and he propagated the pollution by the same established constitution of nature by which an acorn produces an oak, and a lion produces a young lion wholly like himself in shape and disposition. This is the settled course of nature: but a judicial sentence of condemnation is quite a different thing. None ever called the constitution by which the branches of a thorn bush partake of the nature of the root, a condemnation of the branches.

Thus it appears that the first evil bias in the individuals of Adam's race is no part of the evil to which they are condemned, but the effect of a constitution which runs through every department of nature.

4. The seed of Christ are justified as fully and as extensively as Christ himself was; being entitled to a deliverance from the power of temporal death in the resurrection,—being secured in a course of persevering holiness until it is completed in everlasting spiritual life,—and being unchangeably entitled to eternal life. To comport with this, the poste-

rity of Adam are condemned as fully and as extensively as Adam himself was. He was not condemned to the first sin; but when he had committed that sin, he was condemned to an abandonment to total depravity, which was spiritual death: he was condemned also to death temporal and death eternal. In like manner his posterity, though they are not condemned to the first evil bias, yet as soon as they derive their *polluted* existence from Adam, are condemned to established and total depravity or spiritual death, and also to temporal and eternal death.

5. The essential condition on which the seed of Christ share in his justification, is that they resemble him in the temper of their hearts. Indeed it is such a union of temper that constitutes them his seed. To comport with this, it is the essential condition on which the posterity of Adam share in his condemnation, that they resemble him in the temper of their hearts. Indeed without such a union of temper they are not his posterity in the covenant sense.

The *new birth* and union of heart to Christ are the two things which constitute men the seed of Christ; and these two things are inseparable; for the new birth lays a sure foundation for immediate union of heart to Christ. To comport with this, the first birth, or conception, and union of heart to Adam, are the two things which constitute men the posterity of Adam; and these two things are inseparable; for the first birth, or conception, uniformly lays a foundation for immediate union of heart to Adam.

Thus far the parallel between the two federal heads. On the whole, it appears that Adam himself was publicly condemned, not for his wicked heart, but for his outward act; yet he was condemned for that outward act because it was the index of his heart; for had he performed it in a paroxysm of madness, he would not have been condemned for it. The same in all respects may be said of his infant posterity. The public sentence against them is not expressly grounded on their wicked hearts, but on that outward act of their federal head which fixed and revealed their temper. But had it not manifested their hearts, no sentence against them would have been grounded on it.

This point may be further illustrated by supposing a flourishing tree with many branches. The tree is now wholesome and good, but is known to be liable to become poisonous; and it is known that in case of such a change, the root will first imbibe the poison, and in the twinkling of an eye will communicate it to all the branches. At the moment the root imbibes the poison which changes the whole tree, the root alone sends forth a nauseous exhalation, distinctly perceptible by the senses; and this exhalation from the root is the only evidence to men of the change of the *branches* from a wholesome to a poisonous nature. The spectators condemn the whole tree on account of that exhalation from the root, and pluck it up, root and branch, and cast it into the fire. Why were the branches condemned and burnt on account of an exhalation from the root? Because the exhalation was as

much an evidence of their poison as though it had proceeded from them.

In this view of the subject I am supported by the more general voice of Calvinistic divines ever since the Reformation. It has been universally held by the divines of the Genevan school, the head quarters of Calvinism, (according to the testimony of Stapferus, an eminent divine of the same country,) that infants are not condemned independently of the pollution of their nature. And Stapferus himself bitterly complains that the enemies of Calvinists accuse them of asserting the imputation of Adam's sin to infants while they are viewed in themselves as innocent. Now if any difficulty, as to the mere justice of their condemnation, is relieved by bringing in their depravity, it must be because they personally deserve condemnation. If their depravity does not deserve condemnation, I see not that any difficulty is relieved, in regard to mere justice, by bringing it into account.

Before I dismiss this subject I will add the following remarks.

1. If the foregoing representation is true, it is not correct to say that infants are born into the world with a *double guilt*, one part consisting in Adam's sin and the other in their own depravity. As well might you say that the personal guilt of Adam is double, one part consisting in the outward act and the other in the consent of his heart.

2. If the foregoing representation is true, it is not correct to say that infants deserve eternal death or any death for the sin of Adam singly considered

and independent of their own depravity. Adam himself did not deserve condemnation for his outward act independently of the heart from which it proceeded. And had his posterity themselves eaten of the forbidden fruit, they would not have deserved condemnation for that act independently of their depraved hearts,—for example, had they done it in a paroxysm of madness.

3. We may now answer the question which is sometimes proposed, whether there is *infinite* guilt attached to Adam's sin imputed. I say, yes, in the same sense in which there is *any* guilt attached to Adam's sin imputed. The question amounts to this: are infants condemned to *eternal* death, as well as to temporal death, for Adam's sin? This question has been already answered in the affirmative. But if the question be, Is there infinite guilt attached to Adam's sin imputed, *independently of the depravity of his posterity;* I say, No: for Adam's sin is *not* imputed, in any sense or degree, independently of their depravity; any more than any other external act is imputed where it is known to be no expression of the heart. You might as well inquire whether killing a man has infinite guilt attached to it independently of the temper which it expressed.

4. If the foregoing representation is true, it will completely vindicate the character of God in condemning a world of infants for the sin of their federal head. For I think it will follow from this representation, that mankind are treated no more severely than they might justly have been treated if

Adam had not been their federal head. There are two things which befall them in consequence of their connexion with Adam. First, in consequence of the constituted union of character between them and him, they are born depraved; secondly, Adam's act which fixed and discovered the depravity of their hearts, is put in the room of an outward act of their own, and is made the *public* ground of their condemnation, as being the index of their wicked hearts. Now I think that they might have been born depraved, and might have been condemned as soon as born, had there been no federal head.

First, without a federal head, I see not why they might not justly have been left to sink into depravity as early as they now do. Why would not this have been as just as the leaving of the holy angels to fall, or the leaving of the holy Adam to fall? Abandonment to sin immediately after birth or conception, certainly appears no harder than abandonment to sin immediately after a course of holy dispositions and actions. That holiness which reigned in the angels and in the soul of Adam the moment before the first sin entered, did not *merit* such a desertion. They were not deserted therefore by way of punishment, but by a *sovereign* act of God. And the abandonment of infants to the first evil bias is not the consequence of their condemnation, but antecedent to it, and therefore cannot be viewed in the light of a punishment. And whatever is not a punishment, might justly have been brought upon them had there been no previous sin in the universe. The union of their

character with that of Adam was no token of God's displeasure; for that union was constituted before Adam sinned. The fall of infants therefore, equally with that of the angels and of Adam, must be resolved into the sovereign constitution of God. Though *wisdom* has seen fit to make the depravity of infants the consequence of their connexion with a federal head, yet for aught that appears, *justice* might have suffered it without any such connexion.

Secondly, if infants might have been justly born depraved without a federal head, certainly they might have been justly condemned for their depravity without a federal head. As it now is, they are not condemned for the sin of Adam without being personally deserving of condemnation on their own account in the sight of God. And had God been pleased to act before creatures without *evidence* of his justice, he might have grounded their *public* condemnation on the mere depravity of their hearts. It cannot be pretended that the Searcher of hearts is obliged *in justice* to ground the condemnation of sinners on *visible conduct*. All the end that seems to be proposed in bringing in the outward conduct of Adam as the ground of publicly condemning his infant race, is that their condemnation may rest on *visible conduct*. But it is not a necessary act of *justice*, it is a mere act of *goodness* and of *condescension to the weakness of creatures*, to rest their condemnation on visible conduct. The bringing in of Adam's act as the public ground of condemning depraved infants, (who are themselves worthy of condemnation in the sight of God,) is, therefore, notwith-

standing all the cry that has been raised against it, a mere act of goodness and of condescension to the weakness of creatures,—intended also, as I suppose, to open and illustrate that federal course which was to be pursued in the case of "the last Adam." It is only condemning sinful creatures on a public and visible ground, who were entitled to condemnation for the hidden depravity of their hearts.

I think it appears therefore that mankind are treated no worse than they might justly have been treated if Adam had not been their federal head. And I am persuaded that not only justice but goodness appears in that constitution which God made for the human race. And when we consider it as a glorious preparation for the work and exhibition of "the last Adam," we have reason to conclude that heaven will forever ring with acknowledgments of that federal system for our world, whose foundation was laid in Eden, and whose top reaches to Mount Calvary and to the heights of the Lamb enthroned.

SERMON IV.

THE ABOMINABLE NATURE OF SIN.

JER. XLIV. 4.

Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, O do not this abominable thing that I hate.

It is impossible for any man to form an exaggerated opinion of his own guilt. This is evident from a single consideration. Every sin deserves eternal death, according to the plain decision of the divine law. But no finite mind can comprehend, much less overrate, that guilt which deserves everlasting burnings. We may confine our views too much to sin, and exclude a sense of mercy, and thus sink into gloom. This is a fault. But no man can possibly overrate his guilt. Here he may give full latitude to his convictions and still fall infinitely short of the mark. To these reflections I am led by that pathetic burst of entreaty and indignation which appears in the text. God had long labored with the Jewish nation, and they had turned a deaf ear to

all his entreaties. At length he sent Nebuchadnezzar against them, who destroyed their temple and cities, and carried the mass of the people to Babylon. The few that were left took Jeremiah and removed with him to Egypt. There the prophet received a commission from heaven to renew his expostulations with that stubborn people, and to call their attention once more to the reasons of the divine conduct towards them. After charging them in the name of the Lord with their sins, particularly their idolatry, he subjoins the words which I have read: "Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, O do not this abominable thing that I hate." By the abominable thing was meant idolatry; but the same may be said of every sin.

The doctrine then which we may draw from the text is this, *that sin is the abominable thing which God hates.* It will be my object to illustrate and apply this doctrine. That sin is abominable to God appears,

I. From the nature of things.

II. From the expressions he has made of that abhorrence.

I. From the nature of things. Sin is directly opposed to all the wishes and designs of God. "God is love." The object which he pursues with infinite desire, and indeed his only object, is to raise an immense kingdom of creatures to the highest eternal happiness, and to enjoy himself the blessedness which he imparts. In order for this they must possess the same love that he does, and be

formed into an orderly kingdom, owning him for their Head and submitting affectionately to his dominion. To accomplish these ends he has issued a law, requiring them to love him with all the heart and their neighbor as themselves, and to express this temper in all their words and actions. The particular forms of conduct which are calculated to promote their mutual happiness, and which are therefore expressive of love, are marked out in the details of his law, whose grand object it is to secure a united, harmonious, and happy kingdom. He has left nothing unforbidden which is contrary to the good of the universe, and has tolerated no hostile principle by silence. His law of course is the universal standard of right.

Now sin consists in that dissociating principle which sets up a private interest against the public good. It splits up the universe into contending units; and that which was a kingdom of love and blessedness is now a hell. Though the social affections may sometimes set up the interest of a private circle in opposition to the public good, the chief thing that is arrayed against the universe is self-interest. The grand root of sin is inordinate self-love. Out of this arises pride and all those malignant passions which set themselves to defend our own name or estate. Out of this arises that undue regard to personal gratification which shows itself in the idolatrous love of the world,—which shows itself in all those indulgencies which imbrute the man,—which shows itself in all the crimes committed against society. Out of this arises the strenuous

opposition which the carnal heart makes to the divine law, and all the enmity which on that account it feels towards God. In short, out of selfishness, and other affections which brood over a limited interest, arise all those malignant passions which hurry men and devils into war against heaven, and constitute all the sin of earth and hell. Sin is thus the struggle of a private interest against the public good; and because it meets with opposition from God, it becomes his malignant enemy. It completely disjoints the universe, and, when it is mere selfishness, it arms each man against all other beings. In every motion it breaks in upon the order which the divine law has established. It cannot be sin without violating that order; for the very definition of sin is, that it is "the transgression of the law." Sin and transgression are synonymous terms. As nothing is morally good which does not conform to the divine law, so nothing is morally evil which does not violate that system of precepts.

This being the nature of sin, it is manifestly the enemy of public order and happiness, and therefore infinitely offensive to the God of love, and contrary to all that he has prescribed for the happiness of his kingdom, and to all the wishes and designs of his benevolence. As the Friend and Guardian of the universe, he must of course abhor and proscribe and punish sin. He must pursue it with infinite indignation as the disturber of the peace of his kingdom, the traitor and conspirator against his government, the implacable foe of every thing dear to his heart. The benevolent Father of the universe

cannot but hate such an enemy with infinite detestation. It is love that abominates it, and infinite love must hold it in infinite abhorrence.

Sin not only disturbs the public peace by being itself the death of happiness,—not only by rebelling against God in the character of a Lawgiver,—but it opposes him in all the relations in which he acts for the good of his creatures. Has he created a world and assumed the relation of a Father? Sin refuses to acknowledge him as a Parent. Has he taken upon himself the office of providential Governor? Sin would take the management of the world out of his hands. Has he undertaken the work of a Saviour? Sin refuses to receive him in that character. In whatever office he acts for the happiness of his creatures, sin sets itself to oppose him. He cannot make a motion to gratify his love, but sin instantly moves to resist his purpose. Can it be otherwise than that he should hate such an enemy with the whole strength of his nature? That this is the case I am to show,

II. From the expressions which he has made of this abhorrence.

1. In the penalty which he has annexed to his law. This is nothing less than an eternal exclusion from all good and the eternal endurance of all evil. "The wages of sin is death." This death is explained to be the endurance of eternal and unutterable torments. This endless and therefore infinite evil is to be regarded as the exact measure of God's abhorrence of sin. The threat of this infliction is not the effusion of a transient feeling; it

is with great solemnity incorporated with the public law of his empire; which we are taught to regard, not only as the great standard of right, but as the deliberate and unchangeable expression of his heart: and we are assured that "heaven and earth shall pass" away before "one jot or one tittle" of that law shall fail.

2. In his providential government.

When the angels sinned, those eldest sons of God, not all his love for his first born sons, not all the dignity of their nature, could save them. He hurled them from heaven and locked them up in the prison of eternal despair. When our first parents sinned, he turned them out of Eden, turned this beautiful world into a wilderness of thorns, deposited his curse in the ground, lodged it in the blood of man, and entailed upon hundreds of generations sorrow and disease and death. When the earth became filled with violence, he loathed it, and, (to use a strong eastern figure,) "repented—that he had made man," and he swept the world with a flood. When the inhabitants of the vale of Siddim had corrupted their ways beyond endurance, he rained fire from heaven upon them and hid the very ground which they had polluted under the waters of the Dead Sea. When Egypt rebelled, he lashed her with ten successive plagues, and at last buried her king and all her glory in a watery grave. When Israel rebelled in the wilderness, did he spare the favorite race whom he had gone down into Egypt to redeem? At one time he brought upon them the heathen, then fiery serpents. Now fire from heaven

devoured them, then the ground opened and swallowed them up; and at last he swore by his holiness that, with two exceptions, all the adults should drop their carcases in the wilderness. During the fifteen centuries that the posterity of Abraham possessed the promised land, his providence was almost a constant remembrancer of his hatred of sin. Though they were his beloved family, whenever they openly sinned he would wound them "with the wound of an enemy, with the chastisement of a cruel one." He often gave them into the hands of the heathen. He blotted out the name of ten of the tribes from under heaven. He sent the rest to Babylon. He gave them at last into the hands of the Romans, who strewed their native mountains with their bones, and drove out the rest to wander as vagabonds through the world.

It was the anger of God against sin which destroyed Ninevah and Babylon and Tyre, and Edom and Moab and the Philistines. It is this which has covered the earth with blood and turned it into one vast prison-house in which little else is heard but the groanings of the prisoners. There never was a pain that was not caused by sin. Collect all the sufferings of six thousand years, and the whole is but a faint expression of God's indignation against sin. The rear of all is brought up by death. See that beauteous frame dissolved,—that masterpiece of divine art,—that mechanism which seemed intended to lodge a deathless angel. See the agonies of dissolving nature. See the offensive mass a few days after. And is the glory of man reduced

to this? Has sin thus unmade the noblest work of God? The grave yards, the vaults stored with human bones, the ashes of a hundred generations, proclaim the anger of God against sin. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." In every death you see a criminal executed according to the sentence of the divine law. Here mortal eyes lose sight of the object and faith must begin her vision. The providence of God extends to the eternal world. There lie the implements of his justice. There are collected all his magazines. While wrath sleeps in this world, sinners dream that God is "altogether such a one as" themselves. *That* is the world to correct all mistakes. As sure as God is true, he will put sinners into an eternal hell. He will lay upon them a punishment exactly proportioned to their guilt; and not one sin of thought, word, or deed shall escape. Sins which were long forgotten by them, will be found to have been laid up in the repositories of his memory; and what they thought was overlooked, will be seen to have been uniformly regarded with infinite abhorrence. To each sin will be attached its proper degree of punishment, and each degree will run parallel with eternity. The most minute transgression will be loaded with an endless curse. Eternal providence, like the divine law, will be found an infinite enemy of every sin. What wrath against sin must that be, which can impel the infinitely tender Father to resign the souls which he has made to everlasting burnings? He has not a

particle of resentment against their *persons*. His love reaches after their happiness with unbounded desire. Nothing but hatred of sin can force the dreadful execution. O the amazing strength of that abhorrence which can accomplish all this! What overwhelming views will they then have of his implacable, eternal, omnipotent displeasure against sin. When they shall be brought out of their graves and arranged at his bar; when the frowns of God shall convulse the universe; then shall they know that he was not trifling with them when he forbade sin,—when he raised the threatening voice, —when for so many ages he uttered the vehement cry, "O do not this abominable thing that I hate."

But there is one exhibition of his displeasure against sin which is more amazing than all the rest. When his compassions yearned over a dying world and had infinite longings for their relief, he would not pardon one of their sins unless his beloved Son, in whom he took infinite delight, would descend from a God to a servant and die like a malefactor on the torturing cross, to convince the universe that he would support the authority of the law by executing its penalty on future offenders. And when his obedient Son had presented himself in the form of a servant, and brought the Father's heart to the solemn test, whether he would strike at sin through the bleeding heart of his own Son, he drew his sword,—he smote the monster though laid on one so dear,—and the monster and his only Son died in one day. And if he spared not his own Son, thinkest thou, O sinner, that he will spare

thee? If these things were done "in a green tree, what shall be done in the dry?"

It becomes then a question of solemn import, Who are sinners? Often has this question been discussed in our presence, when it excited but little interest. But if such are the feelings of God towards sin, the question is too infinitely important to be turned aside. Who then are sinners? To this question the Scriptures have given a decided answer: "There is not a just man upon the earth that doth good and sinneth not." "All have sinned and come short of the glory of God."

Not only so, but all men by nature, so far as they are influenced by moral feelings, are under the *entire* dominion of sin. Through all their souls God sees not one trace of love to him or holy love to man. Except so far as they are restrained by conscience and the social affections, and by other things intended to fit them to live together in society, they are entirely governed by a debasing selfishness, that, as soon as these restraints are taken off, stands ready to sacrifice the universe to serve a private end. "God saw—that every imagination of the thoughts of" man's "heart was only evil continually." "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness,—but wounds and bruises and putrefying sores." And as is the fountain so are the streams. So far as the words and actions of the natural man are of a moral nature, they are nothing but sin. "The plowing of the wicked is sin." The very "sacrifice of the

wicked is an abomination to the Lord." Now then we may understand what feelings God has towards impenitent men. He regards them, so far as he contemplates them as moral beings, as one entire mass of pollution, which his heart abhors infinitely more than we do the most filthy viper. If the sinner could have a full view of the feelings which God has towards his sins, he would die as though ten thousand thunders burst upon his head. Sinner, if God hates one sin with infinite detestation, how does he feel towards you, who have been constantly sinning for so many years? Not a waking moment has passed in which you have not transgressed that law which says, "Thou shalt love the Lord thy God with all thy heart,—and—thy neighbor as thyself." His eyes have followed you into every corner. He has watched you as constantly as though he had no other object of attention. All the sins of your life are this moment spread out before him, as though they had all been committed to-day. They appear to him like mountains piled on mountains, reaching to the very heavens and crying for vengeance. This enormous weight of guilt is crushing you to the lowest hell, while you are at ease and blessing yourselves that you are not thieves or murderers.

What a wonder that any of us are this side of eternal despair! Considering the abhorrence which God has always felt towards our natural character; considering that there has been nothing in us by nature to give him pleasure, but every thing to give him disgust; how astonishing that he has preserved

us so long, and doubly astonishing that he has fed and clothed us, and sent us Bibles and sabbaths and the Holy Spirit, and sent his Son into the world to die for our salvation. O "the breadth and length and depth and height" of the love of God "which passeth knowledge."

What abundant cause have we for humility and self-loathing. What reason to lay our hands on our mouths and our mouths in the dust,—to weep and mourn and break our hearts. How strange to see such polluted worms take airs of self-importance, and erect themselves into attitudes of conscious worth. Dust and ashes should rather be their covering, and the rending sigh of a breaking heart their only language.

And what would have become of us had not the Son of God left the heaven of his glory "to seek and to save that which was lost"? We wanted one not merely to teach us lessons of morality and to spread before us a holy example, but to come down into our dungeon, to strike off the chains from wretched prisoners and "to loose those that" were "appointed to death." We wanted one to take our place and die before the gates of our prison, to prevent the law from taking its course upon us. We needed one whose death should do as much to uphold the authority of the law as the eternal destruction of Adam's race would have done. We wanted a Saviour absolutely divine. Wrap yourself up in a superficial morality and call it a coat of mail; I will hide myself in the righteousness of my Saviour. Those veins bled balm to heal my

wounds. Those sighs dispelled the clouds which were ready to burst on me. That final groan completely drained the cup of wrath prepared for us. Let others push aside a Saviour to show their own fair form; I will wrap me in the garment which he has prepared, and die with my eye fixed upon his cross. Let my last words be those which trembled on the lips of the dying martyrs: *None but Christ, none but Christ.*

Poor impenitent sinners, covered over with pollution, condemned and abhorred of God, here is your only remedy. Take this away and all hope expires. You lie under an infinite load of guilt; you cannot atone for one sin; you must have this Saviour or perish forever. Why then, under the weight of all this guilt, do you reject the Saviour? The heavenly invitation calls you to his arms, and yet you refuse. For so many years has God been pleading with you, "O do not this abominable thing that I hate." It is affecting to hear the great God thus plead with worms. And it is greatly affecting to see those worms reject his entreaties. This rejection is infinitely offensive to God. It is a direct rejection of him. It is the blackest ingratitude. It is a most profane resistance of all the light he has shed. On these accounts the Jews were more severely punished than any other nation, and in the day of judgment will find it "more tolerable for —Sodom and Gomorrah" than for them. Do not act over again the rebellion of the Jews. Remember that it is written, "Because I—called and ye refused,—I also will laugh at your calamity, I will

mock when your fear cometh." "Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts." *To-day.* This and not to-morrow is the time fixed by heaven. Infinite rebellion and guilt attend upon delay. Infinite danger and folly accompany delay. If ever you wish for salvation, seize the offered blessing now. You *need* it as much now as you ever will. It is as *easy* to obtain it now as it ever will be. God gives you no cause for delay. Come, for "all things are ready." Say not that you *cannot.* If there is any deficiency in yourselves, it is only for you to cast yourselves on God. Go and rest yourselves wholly on him for strength. The more you feel your own weakness, the more you should rely on him. If you do not practise this reliance, you do not fully feel your own weakness, and this plea is only an excuse. Would to God that you felt your own utter insufficiency, and then you would take hold of his strength and do the work at once. There is no reason for delay. Just relax your grasp from every other object and fall into the arms of a Saviour. Do it now. The eyes of God are upon you. O let him see it done. Let him see it done before he rouses his wrath and swears, Ye shall not see my rest.

SERMON V.

THE WORTH OF THE SOUL.

MAT. XVI. 26.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

There is in man an immaterial soul, distinct from the clay which composes his body; a spiritual substance that thinks and reasons, chooses and refuses, loves and hates; and this conscious being, not depending for its existence on the body, will survive in a separate state when the body shall be dissolved. Reason assents to this when it is discovered; and although reason could not have made the discovery, yet the separate existence of the soul is clearly revealed in that Gospel which has brought life and immortality to light. Every believer in revelation must, therefore, perceive it to be the chief interest of man to secure the happiness of his soul in a future and eternal state. And those who believe in the necessity of a change of heart and of a thorough

religion, will not deny that there is a lamentable and surprising degree of inattention to the soul among the greater part of mankind; an inattention which, where it continues, must prove eternally fatal. Such will not impute it to severity, if the ministers of the Gospel, with the most heart-felt solicitude, endeavor to awaken their brethren, their flesh and blood, from such a destructive lethargy. The most impassioned calls will not be deemed too vehement in such a cause.

I cannot hope, my dear hearers, to speak to you with effect, unless you firmly believe in an eternity of rewards and punishments. If this be denied, I shall not carry you along with me as I pursue the subject. And because I may have to break company with some here whom I would not leave behind, I will stop a little and plead with them. God grant that it be not a parting leave.

If you doubt a future state, tell me, for what end were the human race created? For *happiness?* this none attains to the extent of his capacity in the present life, and many are wretched from the cradle to the grave. For *the glory of God?* this end is not answered if there be no future state: for here virtue is often oppressed while vice triumphs. Without a state of more equal rewards and punishments, the human race would bring a reproach on the righteous Governor of the world. And consider, I pray you, that you cannot bring a future state into doubt until you have destroyed the evidence on which divine revelation rests;—the testimony of miracles and prophecies,—the standing testimony

of the Jewish nation,—the evidence derived from the unity of design, the holy precepts, and all the vestiges of divinity impressed on the sacred pages; a task which the wisest and best men would die before they would attempt, and which the subtlest enemies of revelation have never been able to accomplish. To risk your immortal all on the performance of such a task! how much better to risk it on the blood of the Lamb of God. Do you believe in a future *state*, but not future *punishment?* still the things of eternity and not the world ought to engross your chief attention. Animating prospects of *worldly* good can prevail to draw your attention from the present moment; how much more should a prospect of immortal happiness! Are you sincere in believing yourselves the heirs of the eternal glories of heaven, and yet so seldom think of futurity, and so deeply affected with the trifles, the joys and disappointments of a moment? Perhaps you believe in *future* but not in *eternal* punishment. Well, what would it profit a man to gain the whole world and lose his soul *for ages of ages* in hell? To avoid one year's imprisonment on earth, you would do and suffer much. To escape then this dreadful punishment after death, (even if it be not endless,) with what anxiety ought you to examine the conditions of pardon, your own character, and labor to make your peace with God. Or have you the unnatural cruelty to disinherit your future selves of all affection, and having followed yourselves with concern through every period to the grave, to bury there with your bodies

all self-regard? Know ye, my beloved friends, that your future selves will be these same conscious beings whose sensations are so interesting to you at present? These same minds, with the same personal consciousness, will be in heaven or hell. But if you will not be persuaded, I will turn to others who do believe in all the realities of a future state which the Scriptures disclose. To you, my more hopeful hearers, I say, "What is a man profited if he shall gain the whole world and lose his own soul?" That *you* should want persuasion to value the salvation of the soul above the present world, is among those wonders which want a name. What can be the cause of this? Doubtless the more remote cause is simple aversion to God and divine things; but the proximate cause is worldly attachment and care. The profits, pleasures, and honors of the present life so fill the eye, that the true interest of the soul is not discerned. Were all these things away, the mind, ever restless in pursuit of something, would more readily bend forward to investigate eternal objects. Suffer me then to resist these dangerous seducers by urging the solemn aphorism of Him who knew the value of the soul: "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

The superior value of the soul will appear from the following considerations:

1. From its *essence and capacities.* The body is composed of dust, like the bodies of other animals. All the treasures of the world are made of dust.

But the soul was infused by the breath of God. While the body is fitted for the lower animal functions, and governed by laws common to the animal tribes, the soul is endowed with the moral faculty, which renders it the subject of the dignified and awful government of Jehovah. It is aggrandized with capacities to serve and glorify God, to be useful to men, to relieve the afflicted, and to manage the concerns of nations. It is capable of the heavenly exercises of love, pity, and mercy. The *extent* of its capacities is amazing. What numberless and surprising inventions for the benefit and ornament of society has it made; what progress in the knowledge of the arts and sciences—in exploring the secrets of the animal, vegetable and mineral kingdoms. It has searched out the bowels of the earth. It has wandered among the stars to calculate their laws and order. It has followed the comets in their immense excursions. It has been found capacious enough to take in the contemplation of world upon world, and system upon system, spread through the regions of boundless space. Its motions are so rapid that it can rove from star to star, and from world to world, in a moment. No fetters can bind it, no bounds contain it. It is capable of exerting itself like an angel in the employments of the heavenly world; contemplating God, expatiating through his works, and assisting in the anthems of celestial worship. That such a stupendious emanation of divinity should be thrown into ruins—the use of all these godlike faculties be worse than lost, and forever devoted to malice and

blasphemy,—so much would not be lost should the *material universe* fall into one general wreck.

Vast capacities has the soul for *happiness* and *misery*. I appeal to those who are acquainted with the pleasures and pains of the mind. No delights which depend on the senses can compare with the serene pleasures of a contented soul, much less with the raptures of a transported soul. And no pains which the body feels can equal the agonies of a troubled spirit. The capacity of the soul for happiness and misery will be greatly enlarged at death. It will then be an angel in bliss or a devil in misery ;—rapt in pleasure which no mortal heart can conceive, or laboring with throes and agonies which the imaginations of this infant world are too feeble to paint.

The happiness which appertains to the soul is far the most noble in its *kind*. How diminutive is the happiness, (if it be worthy of the name,) that can be gathered from the briers and brambles of this wilderness. What are the pleasures of sense, but the *half-enjoyed* pleasures of the brute ? What are the pleasures of the imagination, but utopian visions ? What the pleasures of honor, but palpitating pains ? What the pleasures of riches, but the morose perplexities of care ? What are the pleasures of friendship, but pleasures of the *soul ?* Nothing is worthy of the name of happiness but that which has its seat peculiarly in the mind. And then how sublime is intellectual delight. In contemplating the dignified happiness of a Newton or a Franklin, we are awed into reverence, and assent

that intellectual bliss rises high and out of sight of the low pleasures of the epicure, and feel an instinctive conviction that such happiness ennobles and exalts. But if the happiness of the *philosopher* so far transcends, what does the happiness of the *christian?* If to contemplate the sun and moon produces a delight full of dignity, what does the contemplation of Him who spoke these orbs into being? The soul alone is capable of enjoying God; and the small portion of this delight which is allotted to christians here, is by far the most sublime happiness of the present life. But who can conceive the bliss, the dignified and God-like bliss, which their souls will enjoy in heaven! having free access to the infinite God,—diving into the ocean of his exhaustless glory,—swallowed up in the overflowings of his love,—reposing among the tendernesses of his bosom,—towering in the dignity of spirits,—climbing the regions of light and life, the companions of Seraphim and Cherubim,—the very sons of God, and heirs of all the riches and joys of the universe? What is the world to this? "Its pomp, its pleasures, and its nonsense all?"

II. The superior value of the soul appears from *the amazing respect that has been paid to it.* Man must have been a very important being in the estimation of God, or he would not have built this beautiful and stupendous world for his habitation. But was it for the *body* that this planet was erected, or was chief respect had to the *soul?* It was not built for the dust, but for the immortal part; not for man as a mere animal, but for man as a subject

of moral government,—for a nursery in which to foster his infant faculties for the employments of a vigorous and eternal manhood. It is for the life and growth of the soul that the valleys spread out their bosoms,—that the mountains lift up their heads towards heaven,—that ocean, with its million waves, laves the shore,—that serpent, fish, and bird were formed, "and the cattle upon a thousand hills." It was to light the soul in its way to glory that the sun and moon were hung out of heaven. 'Tis for its "sake all nature stands and stars their courses move." Amazing thought! Where am I? Methinks the sun, moon, and stars look down tremblingly to observe its fate. All nature seems to sit in solemn silence, looking out of all her eyes, to watch the destinies of the soul.

But no respect which has been paid to the soul puts so vast an estimate upon it as the price that was paid for its redemption. What must have been the valuation of the soul in heaven, when that God before whom all nations are as the "dust of the balance," became an infant in the manger of Bethlehem, sweat blood in Gethsemane, was beaten and spit upon in the judgment hall, and expired on the ragged irons? Every groan of Calvary pronounced the worth of the soul to be greater than ten thousand material worlds. The Son of God would not have given his life to redeem the whole material universe from ruin. He would not have shed a drop of his blood to save this world with all its lumber from the flames. He will of choice give it to the flames when its use to the soul of man shall

be ended. And yet he shed all his blood to save the soul.

God has discovered his high regard for the soul by the pains he has taken to give a written revelation to the world, to establish and preserve a church and houses of worship, to institute sabbaths and sacraments and a Gospel ministry, and by all the labors and calls of six thousand years. The body may be cast upon a dunghill and eaten by worms, and God regards it not; but in the day that the animal part is committed to the loathsome grave, he takes special care that this noble particle of himself shall not enter among the dead, but raps it away to the region of spirits.

Angels also discover their high regard for the soul, by leaving the realms of glory to consume their time upon this distant planet by daily ministrations for its salvation. Should a company of the greatest men in Europe cross the Atlantic to manage a certain business, the world would be looking after them, and would conclude that the interest they came to manage was of vast importance. What then shall we think of the soul? *that* "for whose guard the angel bands come flying from above?"

Heaven and earth, God, angels, and good men are engaged to deliver the soul. And this is not all; hell is in motion to oppose its deliverance. Myriads of principalities and powers are leagued against it. "How great must be the value of the soul," says one, "when *three worlds* are thus contending for it." Would three worlds, I ask, thus

contend for this little particle of dust called *earth?* No, but they will contend for the soul of man.

III. What completes the value of the soul is its *immortality, and perhaps eternal progression.* This life is but the threshold of our existence,—a breath; we gasp once here and live forever. If we owned the whole world it could not attend us a step beyond the grave; but if we once obtain the heavenly inheritance, we shall carry it with us down through the revolving ages of eternity. If want and affliction beset us here, death will soon close the distress; but if we lose our soul the loss will be forever. This is that last death which death itself cannot destroy. The fashion of this world passes away; the earth will soon grow crazy with age; the sun itself shall wax dim in its orbit; the stars shall fall like the leaves of autumn; but the deathless soul shall survive the wreck of worlds. And when another period, as long as the world's age, shall have passed, and as many such periods as there were moments in the first, the soul will have just begun its course. To stand on some eminence like Pisgah and look away into eternity, O what a prospect rushes on the eye! Let imagination spread all her pinions and swiftly pursue the flying soul, through ages of joy enough to dissolve mortal flesh, —and keep on wing and still pursue, through periods which human numbers cannot calculate—until the fancy has got so far from home as hardly to be recalled;—it must still return and leave the flying soul to explore ages after ages,—a boundless eternity of inexpressible bliss. And when it returns to

earth, how it sickens at worldly glory, and calls mortal life a blank, a point, no time at all.

Let it stretch its wings again, and follow the excruciated soul through ages of unutterable endurance—through fire intense enough to melt down all the planets. One period after another passes by it as it flies,—until it looks back on the first million of years as on a speck in the horizon, and still it hears the tormented soul exclaim, "*My agony is just begun.*" God of mercy, preserve this assembly from this eternity of pain!

Our fainting minds will be overwhelmed with the value of the soul if we admit its eternal progression. It is so difficult to conceive of one's living forever in heaven without acquiring any new ideas, or any deeper impressions from ideas already received, that it is generally believed that holy creatures will forever grow in capacity and enjoyment. And there are certainly passages of Scripture which favor this opinion. I shall venture no assertion on this point; but taking the thing for granted at present, what an august being will a human soul become! Observe its progress in the present life and the dignity which it here accumulates. Yesterday it was a babe weeping in its mother's arms; —to-day it is a child and we chide it;—to-morrow it is a philosopher and we revere him. Let this progress be extended to a million of years, and how great has that creature become. A thousand times more difference between him and a Newton, than between a Newton and an infant. Mark that miniature of man just opening its eyes on the light;

yet that minim of being contains a soul which will one day outstrip the ranges of the widest imagination. That spark will grow to the flame of a seraph; that thinking thing will fly through heaven. Observe that poor christain doomed to hard labor, covered with sweat and dust. The world sweeps by him without deeming him worthy of a look, and considers him only an animal. Yet that same poor man will soon be greater than a nation combined. While carrying burdens on his bending shoulders, (ye know him not,) he is an angel in disguise: the reverse of the stage, where a poor man acts the king, but passing behind the curtain dwindles to a pauper; for here a king acts the pauper, and as soon as the curtain falls ascends his throne. See that mingled throng in the streets, fluttering about like insects in the summer's sun,—the reputed creatures of a day. How little is it considered that every one of that number, and of those human shapes in the filthy dungeon, is destined to eternal progression, and will one day be greater than kings in glory or equally great in misery. Fix your eyes a little upon that throng, and silently mark whither they will go when they disperse. I follow one with my eyes to his secret apartment: I see the shiverings of death stealing upon him; the tears of mourners fill the room; the soul bursts its cerement, and is an angel now: wings are lent it, and I trace it soaring through the regions of light. I follow it in its course of endless progression until it has become greater than Gabriel was. I pursue till it has become greater than the whole human race

were in this infant world,—till it has become greater than all the angels together were when it left the body: and I leave it still progressing towards God, approximating towards his infinite dimensions,—a point at an immeasurable distance, but at which it is eternally stretching away. We are lost, we are swallowed up in the boundless prospect.

Upon the principle of eternal progression, (however slow that progression may be,) these are the destinies of the feeblest soul that ever enters heaven.

I return to the street. I follow another of the crowd through his round of dissipation,—through many serious thoughts, many broken resolutions, —until I trace him to a dying bed. His soul is forced from the body amidst the agonies of distracted friends, and, staring with wild affright, is dragged to the mouth of the pit and plunged into hell. And is not this enough? Good God, is not this enough? Must it still proceed from bad to worse? This is believed by many from the very nature of the soul, and from hell's being called a "*bottomless* pit," in which, as the figure seems to import, one may sink forever deeper and deeper in misery without finding a bottom. It is also alleged that the same unchangeable purity that required the punishment of sins committed in the body, will equally require an increase of misery to provide a punishment for all the rage and wickedness of hell. That the punishment will be endless is certain, but whether it will be progressive I will not venture to assert. But the thing being once admitted, consequences result enough to shake a world. *Then* the

time will come when the smallest soul in hell will contain more misery than Satan now does;—time will come when the smallest soul in hell will endure more *in one hour* than has been endured on earth by all nations since the creation. And further still,—it is too awful to proceed. O what a God is that which lives from eternity to eternity! O what a redemption did Christ come to accomplish, from this eternity of pain to this immortality of glory! O what a soul has man! Surely it was worth being redeemed by the blood of the Son of God. Surely it is worth being saved by a life of self-denial and prayer. What can be too much to give in exchange for the soul?

How solemnly important do sabbaths now appear, and time, and the Bible, and every thing which relates to the soul's salvation. The sun, moon, and stars appear solemn in shining; the earth, the concave, and all nature seem to borrow the solemnity of eternity; and this world appears only the cradle in which souls yet in swaddling bands are rocked for immortality.

Heir of immortality, bow before thine own majesty. Debase not thyself by sordid actions. A royal infant, while in his nurse's arms, though unconscious of his dignity, is yet born to sway the sceptre and fate of nations, and should be trained up in habits according with his august destinies. Whilst thou art pursuing every idle phantom, thou forgettest the dignity of thy nature and the infinite grandeur of thy destinies. But thou wast born for great things. Those eyes were formed to see great

things, and that soul to experience amazing sensations. Man, thou hast a world in thyself. Child of death, thou hast a concealed treasure in thy bosom, (alas too concealed,) which the exhausted Indies could not purchase. Crowns and kingdoms sink to nothing before it. It is worth more than the sun, moon, and stars, if the sun were gold and every star a ruby. If from the birth-day of this earth omnipotence had been exerted to create as many worlds in a moment as there are dusts in this, and all these worlds were gold and diamonds, and possession to be given for eternity, they would all be like filth of the street to the value of thy soul. And wilt thou live and die ignorant of the treasure thou possessest? Wilt thou squander it all for toys and be an everlasting bankrupt? When thou shalt carry back thy soul to Him who gave thee the talent, fair and glorious, to improve for him, and to return still more fair and glorious, and shalt present it such a ruinous mass, what will the Judge say to thee? If they must perish who murder the body, what a death of deaths is due to those who murder the soul. Less vile would it be, were the soul out of the question, to destroy the bodies of a whole nation. This vast, this magnificent soul of man! Were there no God to sin against, I had almost said, it would deserve eternal damnation to sin against such a soul.

Ah sinner, this soul of thine is on the point of being lost forever, and immense difficulties lie in the way of saving it. Up, without delay, and see

what can be done. Surely the infinite treasure is worth one mighty effort to save it.

Should you reign universal emperor of this lower world for three score years and ten, and then sink into eternal misery, what an infinite loser would you be. What solace would the world be to you after your soul was lost? All the streams and oceans you had commanded would not afford you a drop of water to cool your tongue; but the remembrance of past prosperity would only aggravate present disease. The wealth of Xerxes and Crœsus now avails them not; it is no comfort to Alexander that he conquered the world: nor is Nero profited by a name to live after he is dead.

But if to exchange the soul for *a world* would be a senseless bargain, how worse than mad to sacrifice it for a *toy*. No sinner obtains the whole world at last, and most that lose their souls receive but a small pittance in return. How many are selling their deathless souls for some paltry sum extorted by oppression, for the momentary pleasure of the brute, for the intoxicating bowl, for the dark delight of marring another's fame, for the useless diversion of profaning the name of God, for a toy,—a nothing when nothing is offered,—a nothing *always*,—and *less* than nothing. For nothing more is gained than though the soul were saved, and all the present delights of religion are lost. This great mart, the world, is full of distracted men, hurrying from place to place to barter their souls for less, *far* less than nothing. They sell them now for naught, but

time will come when they would give ten thousand worlds to redeem them back again. But then it will be too late. For what can a man in hell "give in exchange for his soul?"

My dear hearers, my heart is distressed with the apprehension that some of *you* will lose your souls. Indeed, I expect nothing else. You are hearing these solemn truths perhaps with indifference, if not with disgust. You will go careless from the house of God. You will think little of what you have heard until a dying day. But then perhaps these truths will meet you again. You need not then be told of the worth of the soul. Perhaps the pangs of dissolving nature will be your least distress. You may then remember this day, and mourn that the warnings of anxious love were unheeded. I can do no more than *entreat* you, and I *do* entreat you with the most heart-felt regard. And if you are offended at this freedom, I ask but one more privilege,—to weep and pray for you in secret, and to cry in the midnight hour, "O that they were wise, that they understood this, that they would consider their latter end!"

SERMON VI.

TOKENS OF PERDITION.

MAT. XXIV. 32, 33.

Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Our Saviour had been foretelling the signs which should precede his coming in the destruction of Jerusalem and his coming at the end of the world. As the tender branch and early leaves of the fig tree betoken the approach of summer, so these predicted harbingers would betoken, in their seasons, the judgment upon Jerusalem and the judgment of the great day. Corresponding with these two judgments are two which every wicked man must meet; one at death and the other at the second coming of Christ: and corresponding with these signs are the symptoms which are found on individual sinners of these approaching judgments. There are certain appearances in relation to particular men which

may be plainly set down as *Tokens of Perdition;* which as manifestly forebode destruction as early fig leaves foretel approaching summer. The summer may be prevented by a special interposition of God, and so may this destruction.

In general it may be observed that a state of impenitence and unbelief is a portentous symptom of approaching ruin; much in the same way that the condemnation and imprisonment of a criminal are signs of his approaching execution. Every unbeliever is now under sentence of death, and is imprisoned in the body to await the day of execution. "He that believeth not is condemned already." This, one would think, is a state sufficiently alarming to rouse every impenitent sinner not actually distracted. But there are still more fearful symptoms, which may be emphatically styled *The Tokens of Perdition.* Some of these I will endeavor to select and arrange. And O may that Spirit whose province it is to convince the world of sin, of righteousness, and of judgment, apply them to your hearts! The day of judgment is before us all, —is just at the door. We shall soon be translated from earthly temples to one of the two great apartments of eternity. Everlasting ages of happiness or misery are before us all. And while our destiny lingers, we are permitted to meet once more in the house of God, to confer together on these amazing revolutions of ages. We are met in an assembly which will be reviewed from that world with unspeakable interest after yonder sun has ceased to shine. By all the anxiety of one who must shortly

meet you at the bar of Christ,—by all the tenderness of a pastor who wishes to spend eternal years with you in love and happiness, I entreat you to lend me your whole attention.

The first token of perdition which I shall mention is *vicious habits;* such as profane swearing, drunkenness, uncleanness, associating with loose company and the like. This is the *broad road* to perdition. These habits bespeak one already *far advanced* in the course to ruin. They prove a *conscience seared* as with a hot iron. They are alarming symptoms of a soul *abandoned of God.* They are the most perfect process that could be invented to *harden the heart* and to *grieve the spirit away* forever. They remove the sinner to the greatest possible distance from all the *means* instituted for his salvation. They betoken a rapid approach to that moment when the *measure of his iniquity shall be full,* and are every hour bringing him more directly under that fearful sentence, The wicked "shall not live out half their days." They are the best chosen means to provoke the wrath of heaven, and to seal and hasten and aggravate the sinner's ruin. That is a course from which few return. It is rare that a person settled in these habits gives evidence of becoming a real christian. Where one does this, millions proceed from bad to worse until they plunge into eternal death. The commencement of such a course therefore, shows as strong a probability of perdition, as the commencement of a consumption does of death. They are gone, eternally gone, unless they are plucked as brands from the burning.

The next token of perdition which I shall mention is a resort to *infidelity or universalism* to relieve the mind from presentiments of a judgment to come. None are capable of thus running away from the light of truth and taking shelter in impenetrable darkness, but those who for the present are abandoned of God. We read of some who are given over to a "strong delusion" to "believe a lie that they" may "be damned." Such a plunge into darkness shows a *resolute determination* to hide one's self from the light. And when men have thus immured themselves in cells which exclude the light of heaven, no motives to seek salvation can reach them. Now and then one of their number is reclaimed by the invincible grace of God; but by far the greater part, (judging from the outward indications of character,) die in their sins. The first approach to these cardinal errors therefore, betrays as violent symptoms of eternal destruction, as the first attack of a raging fever does of approaching death.

Much the same may be said of a denial of the proper divinity of Christ, and a denial of total depravity and regeneration. These, as they tend with all their influence to prevent a change of heart and faith in a divine Redeemer, tend as directly to destruction as a determined abstinence from food does to death.

The next token of perdition which I shall mention is that display of character which betrays a *false hope* and a *false profession.* I believe there is no instance recorded in the Bible of a sinner's being

rescued from a false hope, unless it was founded on the belief of a false religion. In the short period which I have had to make my observations, I recollect very few instances of persons apparently renewed after they had settled down for years upon a false hope, and with that hope had joined the church. Indeed I remember but one. We read of tares; we read of foolish virgins; but we never read of their conversion. A false hope, fortified by a false profession, is the most effectual battery against the artillery of the Gospel. The truths of the divine word are turned off to others. Speaking after the manner of men, I would rather undertake to convince ten infidels, than to demolish one false hope intrenched behind the pale of the Church. It is easy to shake the hope of the humble christian, who has learned the deceitfulness of his own heart, and is always prone to distrust himself; but to tear away the confidence of one who, instead of making God his hope, makes hope his god, this is a task too mighty for an arm of flesh. A thousand to one that hypocrites in the Church will die hypocrites still.

This being the case, every display of character which bespeaks a false hope and a false profession must be numbered among the strong tokens of perdition; such as hatred of the truth; hatred of pungent, searching, soul-humbling preaching; unwillingness to see displayed those parts of the divine character and government which are most grating to the carnal heart; a proud, worldly spirit, that refuses to come out from the world and take up the

cross and lean on God, and in religious intercourse, to adopt the simplicity and humility of a little child. All these, when found predominant in a profession, must be put down as strong tokens of perdition.

Another token of perdition is the *approach of age without religion.* So far as man can judge by outward conduct and professions, collected and compared from generation to generation, we have reason to believe that the greater part of the elect are called in under the age of twenty, and that few are called in after the middle of life, and next to none in advanced age. As then a man approaches to thirty, and reaches on to forty in an unregenerated state, the tokens of perdition are thickening upon him every year; and by the time he has arrived at fifty, they are as thick as the hairs of his head. In estimating the chances of one who has reached the middle of life in a state of unregeneracy, we must ask what proportion of the last generation who had lived to that age in sin, ever gave evidence of being born again. Did one in ten? Did one in fifty? Did one in a hundred? These questions, fairly examined, would disclose dangers clustering around fifty, around forty, and even around thirty, which I am afraid to number: but should they be numbered by a messenger from heaven, every sinner in the middle of life would, I believe, start and tremble little less than at the judgment of the great day.

Another token of perdition is a state of *carnal security.* If men were asleep in a burning house and all attempts to awaken them had failed, you would

think them violently exposed. When you see men lying under a sentence of death,—of death eternal,—wafted on to judgment by the silent tide of time, and fast asleep, what can you expect for them but inevitable destruction? By far the greater part of those who in past ages were caught in this state of slumber, apparently never awoke till they awoke in eternity. From all we see around us, we know that the longer they sleep the sounder they sleep. The man therefore who is now sunk in carnal security, is much more likely to sink lower and lower till he dies, than ever to awake. At least there is not a single symptom in his favor. We know it is God's method, when he intends to bring a sinner home, first to rouse him to anxious exertion. But this man shows no sign of such an influence upon him. God has gone to others and let him alone, and has given no intimation that he will ever return to him. There is not one symptom that this man is ever to be saved. Other men take the kingdom of heaven by violence, but this man is fast asleep. So much is to be done and he has never yet roused to his work. When is this mighty task to be performed? When are the world, the flesh, and the devil to be subdued? Months and years are passing away, and the man has never yet begun his work. Death and judgment are at the door, and the man is fast asleep,—and is sinking deeper and deeper in slumber. If this is not a token of perdition, where will you find one this side of perdition itself?

Connected with this are two or three other to-

kens worthy of a distinct enumeration. Among these may be reckoned *a satisfaction with worldly good*,—a resting in the creature for enjoyment,—a contentment with the world for a portion. No sooner had the rich worldling said, "Soul, take thine ease; thou hast much goods laid up for many years;" than the word came, "Thou fool, this night thy soul shall be required of thee." Another of these symptoms is *a loose and presumptuous confidence in God's mercy:* not the confidence of a universalist, but a sort of general, indefinite reliance on divine mercy which shields the soul from fear while slumbering over its guilt. This is one of those strong links which bind the soul to death. Another of these symptoms is *an increase in hardness as men increase in years.* When men find that they can attend funerals and hear sermons with less solemnity than they formerly did,—that they can neglect duty with less compunction,—they may write it down that they have spent all their lives in growing more and more ripe for ruin. And what can be a more fearful token of perdition?

Another token of perdition is *the profanation of the sabbath and the neglect of the means of grace.* The profanation of the sabbath in its more flagrant forms, might indeed have been numbered among those *vicious habits* which form the very vestibule of perdition. No one vice is more destructive; uniting in it the sin of high-handed disobedience, and the folly of casting away all the means of salvation. The men who wholly neglect the sanctuary and spend the day in riding or in sports, are about as

far gone on the road to perdition as the culprits in your dungeons. But there is a class of more decent people, who, though not so certainly lost, still bear upon them this token of perdition. The solemn consecration of all the hours of the sabbath to hearing, reading, meditation, and prayer, comprehends the use of the greater part of the means of salvation; and if this part is omitted the rest will mostly be neglected. And if means are neglected, the soul will be lost. If means are not generally and solemnly and thoroughly used, it is in vain to appear now and then in the house of God; the soul must still be lost. Those then who attend at the hours of public worship, but spend the rest of the day in reading newspapers, talking about the world, making visits or posting their books, bear about them evident tokens of perdition. They show that their attendance in the sanctuary had no influence on their minds, and that they are at least as bad as though they had staid at home. Those also who visit the house of God but once a day, and spend the rest of the time in sleep or amusements or in doing nothing, bear still more evident tokens of perdition. Their absence in the afternoon proves that the morning attendance did them no good, and that they are in no better but in a worse case than those who have no means at all. Not widely different are the remarks to be made on those who come to the house of God to sleep. Two observations will comprehend the circumstances of their case. The first is, that they show full well that means have hitherto done them no good. The second is, that

means are never likely to benefit them in future. If ever the arrows of truth reach their hearts, it is likely to be in the sanctuary: but how can the arrows of truth reach them while they sleep? The hours which they spend in the house of God may be called the crisis of their fate; and that crisis they sleep away. *Good* men may have *occasional* infirmities of this nature, but I speak of those who have formed this indecency into a habit, and as regularly sleep as they appear in the sanctuary. I have attempted to look on all sides of the position I am about to advance, and I utter it with the most serious deliberation: *these people must break this habit or lose their souls.* The habit then, while it lasts, is a fearful token of perdition.

There is one token which falls under this general class to which I wish to draw your particular attention. I mean *the neglect of prayer.* Who does not see that this is the direct course to perdition? Since the days of Adam, who that could pronounce the name of God ever went to heaven without prayer? Who can think of receiving eternal life if he will not so much as ask for it? Who can think himself prepared to enjoy the presence of God, while driven from prayer by aversion to that very presence? Who can expect to receive an infinite gift from that God whom he thus hates and disobeys? Continuing thus, he is lost as sure as there is a God in heaven. The man then who neglects prayer, is covered from head to foot with the tokens of perdition.

Another token of perdition is a *contention against*

the truth and a demand of the prophets to prophesy smooth things. If there is any thing which can instrumentally save lost sinners, it is the plain simple truth as it lies in God's word, without varnish or disguise. If men will not allow this to be presented to them in all its length and breadth, they will not allow themselves to be saved. They lock in its scabbard the only sword that can pierce their hearts. They refuse to be approached with the only antidote to the poison which corrodes their veins. If they *can* succeed; if they *can* convince ministers that it is better to obey men than God; if they can find preachers more influenced by selfishness than pity; then indeed they will have their desire and inherit the death they seek. At any rate this is a most portentous symptom. When the disheartened patient refuses to take medicine, or any thing but poison, why he must die. When men firmly resolve that they will not have the whole naked truth, and authoritatively demand smoother things, it looks like a desperate purpose; it looks like a determination to take the plunge. It bears upon its forehead the broad, burnished mark of perdition.

Another token of perdition is *the rejection of many calls.* It has been said from heaven, "My Spirit shall not always strive with man;" and, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." The man then who has long sat under the *sound* of the Gospel without obeying the truth, bears about him an evident token of perdition. The man who

has often been called by affliction, and still holds out against God, shows an evident token of perdition. But of all men, the man who in former months or years was awakened by the divine Spirit and has relapsed into stupidity, bears the strongest token of perdition. For I read, "It is impossible for those who were once enlightened,—and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Before he received that special call, methinks a voice said, "Behold, these three years I come seeking fruit on this fig tree and find none; cut it down, why cumbereth it the ground?" And another voice said, "Lord, let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down." That experiment was made; that special cultivation was applied in the very motions of the Spirit which he resisted; and now perhaps he is sealed over, like the fig tree by the way side, to perpetual barrenness, and left to grow drier and drier to feed a fiercer flame; resigned by mercy itself into the hands of justice, with this sentence, "Then—thou shalt cut it down." Of all men this man bears the strongest marks of being abandoned to perdition.

Although I have enumerated these tokens dis-

tinctly, I am aware that in many instances they cluster. Half a dozen of them may be found on the same man; all may be found on some. Let us see how many of them my impenitent hearers can find upon themselves. Vicious habits,—lingering notions of infidelity or universalism or other soothing errors,—indications of false hopes and false professions,—unsanctified age,—carnal security,—a satisfaction with worldly good,—a loose, presumptuous confidence in divine mercy,—increasing hardness,—profanation of the Sabbath,—neglect of God's house or attendance half a day,—sleeping at church,—neglect of prayer,—contention against the truth and a demand for smooth preaching,—the rejection of many calls,—and lastly, a relapse into stupidity after being awakened by the Spirit of God. If to bear one of these tokens is so alarming, how ought a man to feel who finds upon himself the greater part of them all? My dear hearer, how many of these marks of death do you find upon yourself? Can you not now see that for a long time "gray hairs" have been here and there upon you and you knew it not? One of these marks is more alarming than that which was stamped upon Cain. In what language then shall I address the man on whom six or eight of them cluster? If I saw upon you six or eight of the most decisive symptoms of approaching *death*, I should give you up for lost: must I do it now? Your danger is doubtless unspeakable. It is impossible not to see that the chances are far greater against you than for you. I know that the power and mercy of God are great:

that furnishes a gleam of hope: but then we have not been accustomed to see that power exerted in many instances equally alarming. What *God* will do we cannot tell; but when we consider your case in itself we almost despair. Six or eight decisive tokens of perdition clustering on the same person, and that person asleep! Is he distracted or is he dead? Had I an angel's voice I could not paint the madness. Going on to the bar of God; going on to meet omnipotent purity,—to meet all the justice and power in the universe! going on under guilt enough to sink a world, and under an actual sentence of death! going on under six or eight of the most formidable tokens of perdition! Struck with death, with eternal death already, and six or eight of its most decisive symptoms upon you, and you asleep! I leave you there as a monument for affected angels to gaze at, to tremble over, and weep.

SERMON VII.

THE HEATH IN THE DESERT.

JER. XVII. 5, 6.*

Thus saith the Lord, Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

The Jews had withdrawn their dependance from God and looked for protection to themselves and the auxiliary powers of Egypt. The consequence was that they were delivered into the hands of the Babylonians to be desolated and destroyed. To this our text had primary reference. But it was intended to apply to men in every age. Instances are never wanting of those who put their trust in man and whose hearts depart from the Lord; and they are always like the heath in the desert.

We find two definitions given of a heath. It is a

* Preached in a revival of religion.

shrub which grows in barren places; and the name is applied to the extended plains of the Arabian desert, which are covered with barren sand, with here and there a few unsightly shrubs. This inhospitable desert, except at the equinoxes, is seldom visited with rain; and the few vegetables it produces barely subsist by the refreshment afforded by the nightly dews. From this neighboring country many images were borrowed to illustrate the subjects and adorn the writings of the prophets. It is not material in which sense the word is understood in the text. It well illustrates the meaning in either sense. Those barren deserts, equally with the languishing shrubs which they produce, do not see when good cometh. Showers may fall on the mountains of Canaan, but neither the sand of the desert nor the parched shrubs imbibe the refreshing moisture. But I choose to consider the allusion as made to the sandy plains. While the trees of Canaan spread out their roots by the rivers and the dew lies all night upon their branches; while the bosom of God's vineyard receives the rains of heaven, and like a well watered garden, sends forth its pleasant fruits,—the rose of Sharon and the lily of the valleys;—while the eye, perched on Pisgah, is filled with the luxuriant scene, spread over the holy mountains, and sees grouped together, in sweet confusion, gardens of myrrh, orchards of pomegranates, and trees of frankincense; the desolate wastes of the Arabian heaths, doomed to eternal deformity and barrenness, never see when good cometh.

We may now look on the text with perhaps in-

creased interest. "Thus saith the Lord, Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."

Let us first ascertain against whom so vehement a curse is denounced, and then trace the resemblance between them and the heath in the desert.

The persons alluded to are those who disclaim dependance on God and whose hearts of course depart from him. Idolaters of every kind, avowed infidels, and all the openly profane, obviously fall under this description. But I shall rather select three classes otherwise defined, believing that what is said of them will better apply to my hearers than observations pointed at infidelity or open vice.

1. Those fall under this condemnation who, though outwardly decent, have no realizing sense that they are utterly dependant on God for happiness, and that all true happiness consists in the enjoyment of him; who consequently spend their life in searching for happiness among the lumber of worldly objects; whose secret influencing feeling is that they are independent of God, that if they can collect such an amount of wealth and honor they can be happy without asking leave of him, and who are so occupied in these pursuits as scarcely to think of him from day to day. Such people act in many respects as though there was no God who is constantly supporting their lives,—no God on whom

they are in all points dependant,—no God whose eyes search them through and through,—no God who will call them to a strict and awful account for the misimprovement of their talents and privileges, for their infinite ingratitude and abuse of his patience. They plainly trust in other things for happiness, and think that if they can gain the world they can be happy without asking leave of God. One consideration proves it true. They *do* not ask leave of God to be happy. In the morning they are so anxious to hurry into the business of the day where they think their happiness lies, that they do not assemble their families and humbly ask leave of God to be happy that day. They do not even make this petition in their closets. And is it not plain that their secret influencing feeling is they *need* not ask this leave of him?

The prayerless, the stupid, and the worldly are therefore of the number who inherit the curse denounced in the text.

2. There is another class of men who fall under this condemnation. They are not indeed stupid and prayerless, but anxious and constant in the use of means, thinking that now they are making progress towards heaven. But what destroys the value of all their endeavors is, that they put their trust in man and make flesh their arm. They look for relief to ministers and christians, to their own reformation, prayers, and good resolutions. By present strictness and devotion they hope to make amends for past offences, and by the fervor of their cries to inspire God with mercy. And when they

have been a little more engaged than usual, they flatter themselves that now his resentments are in some measure disarmed. Neglecting to fix all their dependance on Father, Son, and Holy Ghost, as the sole Author of a gracious salvation, they are still under the curse denounced against those who make flesh their arm; and instead of advancing nearer to God, their hearts are constantly departing from him. Mistaken souls! they are much farther from the kingdom of heaven than they imagine. They have indeed some little sense of sin, but they have no adequate impression of the amazing pollution of their hearts,—that from the crown to the foot there is no soundness, but one entire mass of corruption. And they are not overwhelmed with astonishment that so much selfishness, pride, and idolatry, so much unbelief and hatred of God, so much ingratitude and stupidity, so much neglect of prayer and profanation of the sabbath, should be kept, by long suffering mercy, so long out of hell. They do by no means see the full extent of their ruin, and therefore do not feel that they are utterly undone, helpless and hopeless in themselves, and unsusceptible of deliverance from the infinite depths of their misery but by almighty grace. Could they once obtain a clear view of their awful depravity, they would renounce every thought of doing anything to help themselves, or that all created power would help them, and would lie on their faces in sackcloth and ashes, and think of nothing but to cry, day and night, "God be merciful to me a sinner." Let them once see themselves as God sees

them, and they would no longer be but half in earnest, divided between salvation and the world. They would feel that matters have come to a most urgent crisis, that there is no more time to be lost, and would cast themselves in haste upon the Saviour as the only hope of sinners. But as they now are, they are bending under the ponderous curse denounced against those who put their trust in man and whose hearts depart from the Lord.

3. There is still another class under this curse. They are not neglectful of religious forms; they are not awakened by the Spirit of God. They are chained to death by a false hope. Some of them are in the Church, some are out; but whether out or in, they are depending on a form of godliness without the power. Punctual as others perhaps in their attendance on ordinances, they are never roused to strong desires and efforts for the Redeemer's kingdom. Though "the secret of the Lord is with them that fear him," yet he comes to build up Zion without telling them. Though he comes in answer to the prayers of his people, they must know it is not in answer to theirs. Though at such a season the children of God have groanings which cannot be uttered, they, except a little animal sympathy, remain as cold as ever. They sleep "in harvest," and therefore have the decisive mark of a "son that causeth shame." Such a season as this is the grand test to discover false hopes. The wise and foolish virgins slept together undistinguished till the bridegroom came. Never till the wheat grew were the tares known; "but when the blade was sprung up

and brought forth fruit, then appeared the tares also."

This is represented as a very numerous class even in the Church of Christ. "Five—were wise and five were foolish."

Having thus found three classes who fall under the sentence of the text, I will search no farther for objects of the curse, but will proceed to show how these resemble the heath in the desert. I will still consider the three classes distinctly.

First, of the prayerless, the stupid, and the worldly. These resemble the heath,

1. In their barrenness and deformity. Their Creator gave them abundant powers to bring forth fruit. He has cultivated them by the selectest means; by his word and ordinances, by "precept upon precept, line upon line," by his sabbaths and a preached Gospel, by his long and pleading calls, by the often repeated influences of his Spirit; until he can appeal to heaven and earth, "What could have been done more to my vineyard that I have not done in it?" And after all his pains, and notwithstanding his undeniable claims to the fruits of his own vineyard, when he comes year after year seeking fruit therein, he finds it only a barren heath, yielding nothing to recompense his pains. Nothing? aye worse than nothing,—a crop of misshapen shrubs which only offend the sight and render the heath still more forlorn. When he looked for fruit it brought forth wild fruit,—the grapes of Sodom and the clusters of Gomorrah. Instead of consecrating their powers to God which is their rea-

sonable service, they devote them to rebellion. Instead of blessing him for their existence and all his hourly mercies, they cherish enmity against him. Though he created the world and furnished it and placed them in it on purpose to serve him, and has supported them so many years that they might live and labor for him; though he has redeemed them from eternal death to give them still an opportunity to serve him; though he has so long kept them out of hell on the express condition that they should devote their lengthened lives to his service, and has waited upon them and labored with them for so many years, under so many discouragements, to see if at length they would not feel some ingenuous compunctions and return to his service; yet, to the shame of all creation, they refuse to serve him still. Their lives are wholly taken up in dishonoring him. What visage is not covered with shame and what heart is not filled with grief at sight of such unfeeling depravity?

2. They resemble the heath in that they are desolate, forsaken, and unblest. The desert is uncheered by any of those pleasant scenes which fill the vales of Canaan with gladness. No voice of joy or song is heard on the heath. While those who wait on God are refreshed like Eden after rain, when she sends forth her fragrance as from a thousand altars of incense; these, like sandy deserts, are the seats only of desolation and wo. "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." "The way

of transgressors is hard," "and the way of peace have they not known." But the ways of wisdom "are ways of pleasantness and all her paths are peace." "Great peace have they which love thy law, and nothing shall offend them;" "and in keeping of" it "there is great reward." It is a just decree of heaven that those who consume their lives in sin should consume them in sorrow,—that those who resemble the heath in deformity and barrenness, should resemble it in desolation and wo.

3. In times of special refreshment in Canaan the heath knows not "when good cometh." While the holy land is wet with drops from the yearning eye of heaven, and sends forth leaves of the palm-tree and clusters of the vine, the Arabian deserts, fated to be parched with everlasting drought, remain as desolate as before. This feature of resemblance is deeply affecting in such a day as this. While showers of grace are watering the rest of the land and calling forth fruits from every rood of holy ground, these barren sands know not when good cometh. While Jesus of Nazareth is passing by and some are as solemn as eternity, these can go jocundly along to their labors and diversions, and, Gallio-like, care for none of these things. While others with anxious tears are entreating to know what they shall do to be saved, these, as though they had no souls, are locking themselves up from thought and burying themselves in business and pleasure. Perhaps God comes near them and plucks some from ruin before their eyes. Perhaps he enters their houses and takes one from their ta-

ble and another from their bed ; but they, as though locked fast in the slumbers of eternal death, take little notice of what is passing. Instead of seizing the golden moment of calling upon God while he is near, they lose the opportunity, though it is probably the last that they ever will have before they are either in eternity or hardened past recovery. Are not such people distracted? Why do they not arise and call upon God before destruction overwhelms them?

4. The showers which sometimes fall on the Arabian heaths, instead of rendering them fruitful, serve only to promote the growth of the misshapen shrubs which render their deformity still more disfigured. In like manner the influences of heaven, which sometimes fall on this class of men, serve only to stir up their pride and enmity, to call forth a more fatal resistance of the Holy Ghost, to sink them into seven fold stupidity and hardness, and in many instances to seal their eternal doom.

5. It is to be feared that many of these persons resemble the heath in a still more awful respect. The heath can never be made a fruitful field. Whatever showers fall upon it, it still remains a wide, dreary waste of sand. With all my heart I should be glad to hope that none of my hearers answer this description: yet alas is there not too much reason to fear it! God has exhausted means upon them, but in vain. He has called them by his word, by his Spirit, and by his providence. He has torn their friends from their bleeding side and lodged them in the grave. He has laid them upon

beds of sickness and brought them to look death in the face. All has been done that means could do, but all to no purpose. Is there not solemn reason to fear that nothing will ever avail? And even now, in this day of merciful visitation, their pride, and perhaps their malignity, is arrayed against every impression and is fearfully resisting the Holy Ghost; and they are likely to remain inveterate until the season is past and they are perhaps sealed. At any rate there is little probability that they will be called in in stupid times, or that they will both live to see and have a heart to improve another revival. What are such people dreaming about that they do not break from their slumbers, like men awoke in a burning house, and flee for their lives? It is too probable that the ruin of some of them is already sealed, and that while they are looking forward to future conversion, it is settled by a judicial sentence that such an event shall never take place. This may be the case with some who are turning these things off upon others, with little thought that they are the very persons intended. And yet for this self same reason they are likely to be the very persons.

After what has been said it will not be difficult to discover in what respects the second class resemble the heath in the desert. They still retain their false dependencies and their hearts depart from the Lord. All the showers which have fallen on these desolate wastes have only called forth certain weeds into greater luxuriance. The light thrown on the divine character has only increased their enmity. They

are sinning against greater knowledge and greater mercy than they ever did before. In these respects they never sinned at so great a rate. While others who have had similar calls are made rich for eternity, these do not see when good cometh. They remain desolate and uncheered by those consolations which gladden the hearts of God's people. And it is but too probable that some of them continuing unfruitful under all cultivation will be doomed, like the heath, to perpetual barrenness.

Some of the awakened may here feel themselves hard pressed and be ready to say, I cannot change my own heart: I do the best I can, and what can I do more? If by the best you can you mean the best that you are *disposed* to do, the same is true of the thief and the robber. But if you claim to act up to the full extent of your natural powers, the word of God is against you. That declares that you have eyes but see not, and ears but hear not, and places all your embarrassment in the depravity of your heart,—in just such a heart as prevents the malevolent man from loving his neighbor and the thief from being honest: and if *you* can thus excuse yourselves, the whole race of sinners in earth and hell will cover themselves with the same plea.

Will you pretend that you do the best you can? the best you can for a single day? How little time do you devote to secret prayer. How many words and actions which you know to be wrong escape you. O could you see the infinite wickedness of your hearts and lives, you would drop all these excuses in a moment and vent your whole soul in the

impassioned cry, "God, be merciful to me a sinner." But as it is, you lie under the fearful curse denounced against those who make flesh their arm and whose hearts depart from the Lord. Take in this opiate a little longer and the day of grace will be past, and you must remain like the heath in the desert which *never* sees when good cometh.

The third class resemble the heath in deformity and barrenness. Though they resort to sacraments and transact with covenants, or at least hope in God's mercy, they never bring forth fruit. Through all their souls the eye of God sees nothing better than sin. They are desolate and without consolation. The influences of heaven fall on others, but they remain the same. In all the bursting glory of a revival, they remain much the same. And so they will remain in all probability till they die and take their place with Judas and with Ananias and Sapphira. O it will be a fearful thing to go down with them from hopes and sacraments and vows. Ten thousand times will you wish that you had been born a heathen, that you had lived an infidel, that you had died like the despairing Voltaire and Hume. Any thing but to go down from a hope in Christ and from the privileges of the christian church.

I know I have been long already, but I cannot stop. Let me come nearer to these three classes and pour upon them my whole soul.

1. I will address myself to those who, wholly buried in the world, cast off fear and restrain prayer. Unhappy men, for one moment examine the ground

on which you stand. While you are living thoughtless of your Maker you are altogether in his hands. You are constantly suspended over the burning lake on the palm of the hand of an angry God. You slept there all last night; you lie there to-day; and should he turn his hand you fall to rise no more. While you are dreaming that if you could obtain so much of the world you would have no occasion to ask leave of God to be happy, and while you are *practically* saying that you have no need of him, but can break your way through and be happy though he be your enemy, think for a moment,—mortal man, what are you about? How easy for him to dash your hopes in ten thousand ways. When you arise in the morning and hurry into the business of the day without calling on his name, thinking that you can find happiness without him, how easy for him to turn his hand and let you down into hell before night. Where is your reason that in your circumstances you can set up for independence? you who every moment need so much done for you. While lying under the wrath of God and in such perishing need of his pardoning grace, surely you have chosen the very worst period in your existence to set up for independence. Under such circumstances what can one mean to think of being happy without asking leave of God? How dare you live another hour without prayer? Hark, how it thunders. "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." Does it not move you to hear that God has such feelings towards you and de-

nounces such a curse against you? Do you purpose to wear out life in this fatal search after independent happiness? Can you hope to maintain your ground? It is the fixed determination of the Almighty that you shall not;—that if you will not return and seek happiness of him alone, he will crush you beneath his feet. O that you knew in this your day the things that belong to your peace, before they are hidden from your eyes. While the showers of heaven are falling around you, you might become rich for eternity. What pity that you should once again lose seasons on which so much depends. Will you *forever* remain like the heath in the desert? If tears would avail we would weep over you with the weeping of Jazer. But tears and entreaties have hitherto been to no purpose. Shall every thing be lost upon you? Shall the influences of the Holy Ghost be thrown away upon you? I entreat, I beseech you, let not this precious season be like those which are now with the years beyond the flood. It may be the last. For once have compassion on your own souls.

2. I will apply the subject to the awakened. In the name of God I warn you not to place your dependance on any helper below the skies. Trust not in your own strength, nor in the purchasing influence of your own duties. Rest not on ministers or christians. The arm of an angel is too short to save. Only he who expired on Calvary can bring the mighty blessing. Repair immediately to him. Spread your wants before him. Cast your souls upon him. Offend him no longer by your obstinate

delay. Grieve him no longer by refusing him your confidence,—a confidence which he has so richly earned. He has a heart to pity the wretched though unworthy. His arms are open to receive you. If the voice of Sinai thundering in our text be unheeded, O let the inviting voice of Calvary woo you to his arms.

3. I would address those who dream that they love God better than father or mother or life, and yet are sluggish and unconcerned in such a day as this; in other words, those who are chained to death by a false hope. This is the most frightful description of people we meet with in revivals. Infidels are on the open field of battle; mockers are on the open field, and we know where to find them; but these skulk under our feet and we stumble over them: we lean upon them and they let us fall: we confide in them and they betray us to the enemy. They are the most perplexing and discouraging of all men. They stand in the way; they cumber the ground,—the consecrated ground of the vineyard itself; they are only fit for the flames.

Unhappy men, I have nothing to do with you at present but to assail your false hope. Others I urge to come and embrace a Saviour; you I would tear away from your lying hold of him. But I shall not prevail. I shall probably shake hopes, but not yours. It is easy to alarm the humble, who know the deceitfulness of their hearts; but to demolish a false hope, deeply embedded in selfishness and ignorance, and sworn to by the grand deceiver, this the labor, this the task is. I would rather undertake

to convert ten infidels, than to demolish one false hope, especially if pampered by the sacramental elements. I thought to make an address to you, but I turn away discouraged. I seem to hear him say, "He which is filthy let him be filthy still." There is very little prospect that your hope will ever leave you until it is sunk in eternal despair.

Finally, let the children of God,—the dear, lov'd children of God,—renounce all remaining confidence in creature resources,—broken cisterns,—and receive what with all my heart I present them, the precious promises which succeed our text: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

SERMON VIII.

TAKING THE KINGDOM BY VIOLENCE.

MAT. XI. 12.*

And from the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force.

This refers to a remarkable revival of religion which commenced under the preaching of John and continued during the ministry of Jesus. In that day of God's power people flocked to hear the Gospel and with mighty efforts pressed into the kingdom of God. There was all the earnestness common to modern revivals; and this the Saviour, so far from rebuking under the character of irregular warmth, as modern formalists do, distinctly approved. He speaks of it as though it was an attack upon a fortified city which must be carried by storm: and that single figure shows what ideas he had of the exertions needful in this conflict. "*Ago-*

* Preached in a revival of religion.

nize," said he, "to enter in at the straight gate." He would have men come up to the work with all that agony which is necessary in sacking a strong city: and that agony diffused through a community presents all the earnestness of a revival of religion, —of that revival in particular to which the Saviour referred with so much approbation.

Make a law that men shall never break over that formal round in which they are accustomed to move when their heart is cold and engrossed by business or science, and you never will rouse the multitude from sleep,—you never will break the enchantment which binds them to the world,—you never will lift them above their pride, which stands like an armed giant to guard the door of their prison.

The necessity for these strong exertions arises from the immense difficulties in the way. These difficulties may be classed under the following heads.

1. The world, as comprehending both objects of attention and objects of attachment. As the first, it diverts the attention from God and eternity and holds it spell-bound to earth. Business and amusement and vain society throw an enchantment over the mind and allure and enchain it as by magic. As the second, it plunges men into the grossest and most incurable idolatry. Honor, wealth, and pleasure become their trinity. And what an obstacle this is to salvation the Scriptures plainly teach. "How can ye believe which receive honor one of another?" "It is easier for a camel to go through

the eye of a needle than for a rich man to enter into the kingdom of God." "That which fell among thorns are they which—are choked with—pleasures of this life."

2. The devil and all his angels. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These subtle spirits, knowing all our weaknesses and all the avenues to our hearts, do all they can to prevent sinners from being awakened, to prevent the awakened from submitting to Christ, and to embarrass and perplex believers. They seduce the awakened back or delude them with false hopes. They lead them into errors and sins, by which they grieve the Spirit to their destruction.

3. The flesh with all its passions and lusts. Supreme selfishness turns the man into a confirmed enemy of God. His pride is afraid to go over to his Prince or to make a motion towards him, lest his companions in revolt should deride. It clings to the worldly honors that are to be renounced. It cannot bear to lie down under the convictions of guilt or to come as a beggar to sue for pardon on account of another. Pride and selfishness engender unbelief, which stupifies the soul and excludes a sense of eternal things,—a sense of sin and ruin. The lusts and passions fasten upon the world and turn a thousand objects into idols. They keep the stupid from being awakened, the awakened from accepting a Saviour, and raise in the believer a war which nothing but death can terminate.

The whole soul gravitates towards the earth, and it is as unnatural for it to rise to God as it is for the body to ascend to heaven. These corruptions render the heart invincibly obdurate, so that all the commands and entreaties of God, all his promises and threatenings, all the light of this world and all the sufferings of the next, cannot subdue it. Though the sinner, arrested by the Spirit and overwhelmed with guilt, stands trembling over the eternal pit; though a bleeding Saviour shows him his hands and his side, and offers him pardon and a crown of glory, with entreaties that might move a rock; the invincible traitor still urges his way to hell: and when he arrives there, not all the tortures of the damned, nor the certainty that continued sin will eternally increase his torments, will ever bring him to one right feeling towards his Maker.

4. The difficulty of dissolving long connected associations, and of breaking up long established habits, and of issuing forth into new courses of action; the difficulty of transferring the affections to God which have long been given to the world, of bringing one to tread the valley of humility who has long stalked in pride, of inuring lips to prayer which have long been profane. "Can the Ethiopean change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil."

These immense difficulties are not to be overcome without great and continued efforts. It is by far the most difficult work that ever man attempted. Hence the life of christians is compared to running, wrestling, fighting, and they are exhorted to

endure hardness as good soldiers of Jesus Christ. All men are commanded to agonize to enter in at the strait gate, and are warned that the kingdom of heaven suffereth violence and that the violent take it by force. All are required to watch and to pray without ceasing. And yet even "the righteous scarcely" are "saved." It will be an everlasting wonder to see one of our race in heaven.

But I seem to hear objections raised against all this.

Objection I. You say the hardness of sinners is invincible, and now you call upon them to conquer it.

Answer. Their hardness arises from the wickedness of their own hearts, and ought not to remain a moment; and although *means* cannot subdue it, they ought to subdue it themselves. It is invincible to all others, but not invincible to themselves.

Objection II. This transferring of the affections to God is the work of the Spirit, and is not to be done by human strength and resolution. It is not like a worldly task in which men are to apply their natural strength in proportion to the difficulties they meet, because that natural strength is to accomplish the whole work.

Answer. The transferring of the affections to God *is* the work of the creature, although the moral strength or inclination comes from God, and the creature is solemnly commanded to perform it. And we may set before men the whole work which they *ought* to perform and urge them to exertions in proportion to the difficulties involved. Their depen-

dance on God for moral strength is no reason why they should not proportion the exertions to the difficulties, for the work is still to be done by their own agency as much as though they were independent. If men are not to make great efforts in difficult matters because their moral strength comes from God, they must not make any efforts in easy matters because their moral strength comes from God. The truth is, that while they must cast themselves on the Spirit for moral strength to do any thing great or small, the thing is done by acts of their own, and what is more difficult, by greater exertion, and what is less difficult, by less exertion. This is obviously the case in every thing which depends on the established laws of nature. We make greater efforts to lift a large weight than a small one. And why should it not be so in every thing which is accomplished by our own agency, whether the strength be obtained in a natural or supernatural way, and whether it be natural or moral? *We* have to take our affections from idols and give them to God, and crucify our lusts, as much as we have to ascend a hill or to walk a plain. We certainly call upon *christians* to make greater efforts in more difficult duties, though their moral strength is supernaturally derived.

Objection III. The work is difficult only because men are sinful. They ought not to allow it to be difficult. And instead of calling upon them for new exertions on account of the difficulty, you ought to require them instantly to make it easy.

Answer. We certainly ought to require them to

be holy as God is holy. They are bound to be thus because they have natural ability or the faculties of a rational soul. But when we speak of their ability as a reason for their obligation, it is because that ability is capable of an effort in proportion to the difficulties to be overcome: otherwise it would not be an ability. Now to break up old associations and habits and to enter on new courses of action, involve an intrinsic difficulty which was never felt before the fall, and which therefore is superadded to the original work of serving God. Can we expect men to rise above this difficulty without an effort? The thing is impossible?

Objection IV. It is not right to call upon the unregenerate to bring to the work their own increased energies and resolution, and especially to put forth exertions in proportion to the difficulties to be overcome, as though all was to be done by their own strength, when the main point is to make them die to all hope from themselves and fall helpless at their Maker's feet.

Answer. We certainly have a right to call upon them to do their whole duty, and therefore to put forth exertions in proportion to the difficulties to be overcome. And if they would do this they would have no occasion to cast themselves dead and helpless upon God's sovereign will. They ought instantly to cast themselves on his Spirit for all their moral strength and to go forward to their whole duty. But instead of this they attempt to go in their own moral strength, in a feeling of independence, and with an impenitent, self-righteous, unbelieving

heart; and they never will succeed. And when they see that they never shall succeed nor move God to subdue them, they will, if they act according to truth, cast themselves upon his sovereign will. They are prone to put their own moral power in the room of the Holy Ghost, and their own duties in the room of the atonement and righteousness of Christ, and their own prayers in the room of his intercession; and thus they sustain themselves. But the moment they are torn from this self-dependance, they must fall upon Christ, or upon the sovereign will of God, or into blank despair. It is their wickedness which keeps them from going forward to duty; and when they will not do this, it is their self-righteousness and self-dependance which keep them from falling upon Christ or upon the sovereign will of God. Now the question is, does the urging of them to duty prevent them from falling helpless on God's sovereign will? So far from this, it is the very best means to bring them to the point. That urgency will put them upon exertion, and that exertion will show them their utter insufficiency to deliver themselves. They never will be convinced till they have thoroughly tried,—till they have exhausted their own moral strength. The strongest efforts are necessary for awakened sinners in two respects; first, as the natural effects of that view of sin and ruin which is needed to show them the greatness of their deliverance and what they owe to their deliverer; and secondly, to convince them, by the failure of all their efforts, that in a moral sense they are utterly helpless and hope-

less in themselves, and to bring them to cast themselves dead at their Maker's feet and own him for their deliverer.

But the efforts of the impenitent and unbelieving are not the violence referred to in the text. This leads me, in the second place, to consider the nature of the violence intended.

1. It must be accompanied with supreme desire and with corresponding earnestness and diligence. You must covet salvation more than the riches, honors, and pleasures of the world, and be willing to forego every thing for this. You must come up to the struggle with all your heart and soul, or nothing will be done. Sluggish exertions will never avail. The mighty care must be fixed upon your heart from morning to night. It must swallow up every thing else. If you will not come up to this, you may as well give up the struggle and conclude to lie down in everlasting sorrows. Sit down therefore and count the cost. If ease or pleasure or the world is so valuable that you cannot break from them and come up undividedly to this effort, why then you must die. It must be one or the other. Take your choice. The highest promise to you in the Bible is in these words: "Ye shall seek me and find me when ye shall search for me with all your heart."

This earnestness must be attended with a sincere desire to be delivered from sin, to be holy as God is holy, to serve and glorify him, and to find your heaven in communion with him. This implies sincere love to God.

2. It must be accompanied with true repentance, —with deep self-abhorrence,—with a broken heart, —with an actual turning from sin.

3. It must be marked with submission; not setting up your own will against the will of God, nor your own interest against the interest of God; not dictating to him, nor counselling him, nor urging him as loath; not thinking to take heaven by storm and to wrest it out of his hands whether he will or not, but saying continually, "Not my will but thine be done."

4. You must offer "the prayer of the destitute." You must renounce your own moral strength and cast yourselves for moral strength on the Spirit of God, deeply feeling your utter weakness and dependance. Had Gideon and David met their enemies in their own strength, they would not have prevailed; but when they went forth in the name of the Lord, "one" could "chase a thousand and two" could "put ten thousand to flight." You must sensibly feel that you deserve eternal death, and that the law is just in condemning you; that you have no righteousness of your own, no claim on God, no power to make atonement for a single sin, no power to purchase eternal life, no power to procure any favor from God, no hope but in sovereign mercy, no hope but in Jesus Christ; and you must cast yourselves on him as the only ground of pardon, as having purchased eternal life for his people by his obedience, as the "Heir" who has received the inheritance for the "joint heirs," as the manager and distributor of the whole estate, as the intercessor on high.

I wish to apply this subject solemnly to three descriptions of people.

1. To those who are opposed to any great earnestness or any uncommon movement in religion. You and the Saviour are fairly at issue here. He exhorts to agonize and to take the kingdom of heaven by violence; you advise, Let there be no violence, no agony, but leave religion to occupy a leisure hour. And why is it more irrational to be in earnest about religion than about other things? In commercial and political concerns, men will compass sea and land; and why may they not show a little zeal for the salvation of the soul? In times of war the greatest exertions are deemed necessary; and is nothing needed but your sluggishness to overcome the world, the flesh, and the devil? May everything else be sought with earnestness but the kingdom of heaven? Why is it worse to expose the constitution to the evening air for the worship of God, than on worldly business, or at the theatre, or at assemblies? For shame give up this objection or avow yourself an infidel.

2. To awakened sinners. "If the righteous scarcely be saved, where" will you "appear?" If the faith of christians is barely sufficient to overcome the world,—if they must take firm hold of the strength of God to triumph over principalities and powers,—if all their humility and grief for sin are hardly enough to cope with pride and a hard heart, how are you to prevail without any faith or repentance, and wholly relying on your own strength? If with half of their heart won over, and with all

the moral strength derived from heaven, they find it hard to maintain the contest with the other half, what will you do against your whole heart and with no ally in heaven? Be it known to you, my unhappy hearers, that your present violence will never prevail. It has by some been compared to the ploughing and sowing of the husbandman; but there is no established constitution, (neither any covenant nor any uniform mode of divine operation,) according to which your efforts *tend* to salvation; and they will forever be in vain without a *special* interposition in your favor. You have never broken up "your fallow ground," but have sown "among thorns" or on a rock; and you have sown "thistles—instead of wheat and cockle instead of barley." From Genesis to Revelation there is not a promise to anything you have ever done. If God ever gives you a new heart, it will not be for one exertion you ever made, or in answer to a single prayer you ever offered. Not because you are not able, but because you are so obstinately wicked. You are altogether in his hands. Your last hope hangs on his sovereign will. You lie wholly at the mercy of him whom you have made your enemy by wicked works. If he frown you die. Fall down at his feet till he shall raise and heal and bid you live.

3. If obstacles lie in the way to heaven which the awakened will never surmount, and which the righteous, with all their watchings and prayers, can scarcely transcend,—there is a question which comes down with the weight of a thousand worlds,

—where will the stupid, prayerless sinners appear? Here are men shut up in a burning house: some break through the flames and with the greatest difficulty escape: what chance remains for those who are asleep in the upper stories? A number are confined to a burning city, environed with besieging armies: all the passages from the town are broken by dangerous moats and trenches: a few valiant hearts burst through the flames, break through the hostile ranks, leap the ditches and banks, and escape with their lives: others are asleep amidst the flames. What but inevitable destruction awaits these, unless they instantly awake, and with the strength of a giant and the activity of an angel, break their way through a thousand deaths?—Wretched men, you see the difficulties so great that many will seek to enter in and will not be able: when, where, and by whom then are you to be delivered? Do you think to surmount all these obstacles while you sleep? Go to the christian's closet and see his daily wrestlings: go with him into the world and observe his habitual watchfulness, kept up for thirty or forty years; and all to conquer those very difficulties which lie in the way of your salvation; while you have never made a motion. So many years have you lived in God's world, and now death is hastening on, and you have never yet begun your work, and still remain unconcerned as though you had nothing to do. Were you not blind you would see your heart full of idolatry and enmity against God; you would see earth and hell leagued against your salvation. And how are all these dif-

ficulties to be overcome? No man ever yet conquered them without strong and persevering exertions: when, where, and by whom then are you to conquer? You have never yet roused to an anxious effort; how and when is victory to be achieved?

But the great deceiver tells you, it is easy to become religious at any time, and it will be enough to have a few hours' warning of death. But ask those who have tried, and they will all give you a different account. Ask your companions. As soon as one of their number made the attempt, unexpected difficulties started up before him. He was alarmed at their magnitude and number, and was driven to despair of success from himself, and confessed that if a long abused God did not pluck him from destruction, he must perish. And here *you* are dreaming of an easy work, sure to be accomplished before you die; but how or when you take little thought. What distraction to defer this work till a dying hour, in the confidence of being aided by him whom, under that hope, you are now abusing. And should he desert you then, think you that your poor, weak, wicked, dying nature would perform the mighty task alone?

But it is an easy thing to prepare for death. Well then try and see. If it is so easy it will cost you but little trouble; and surely heaven is worth a *little* trouble. And if it is so small a matter to make everything sure for eternity, what madness to run the risk of losing all by a sudden death or by the loss of reason. What folly to put it to a mo-

ment's hazard? On the contrary, if it is so difficult, it ought to be entered upon without delay.

Others say, I cannot change my own heart, and God does not see fit to change it; what can I do but wait his time? This you say to justify yourselves and to cast the blame on God. It is the plea of the slothful servant, "I knew thee that thou art a hard man, reaping where thou hast not sown and gathering where thou hast not strowed." But out of your own mouth shall you be judged. If God requires more than you can do, is that a reason why you should do nothing? why you should sin against him with all your might? Is this the way to conciliate a hard master who has you altogether in his power? But you do not believe this plea yourselves. If you did you would not be so easy. Were you locked up in a burning house, and the key in the hands of a cruel master, we should not see you laughing and singing about the apartments, but agonized with terror. You need help from God,—but is this a reason why you should neglect to *ask* help of him? Can you hope that he will save you while you are buried in the world and refuse to pray? And when is your case to be better? Every day you are growing more hardened; every hour the chances against you are increasing; and here you are waiting for future conviction, as thousands did who are now in hell.

What is still more affecting in the case of all the careless, you are losing this inestimable season of grace. The Holy Ghost, in infinite kindness, has

come down from heaven to invite you, and yet you trample the mercy under foot. You see others around you pressing into the kingdom of God, and you will not move a finger, but wait, like a stock, for God to move upon you. You see them taken from you and you are left as men abandoned of God. And yet you will not move. You are about to let a Saviour go, though in all probability it is the last time that he will pass this way in season to open your eyes. There is very little chance for you in stupid times; and after you have rejected the Holy Ghost through this revival, there is solemn reason to fear that you may not live to see another, or if you should, that you will be left like the heath in the desert. As this season leaves you so it is likely you will remain to eternity. O if you have any reason left, awake without delay and take the kingdom of heaven by violence. Have you resolved to perish let God and his people do what they will? If you throw this season away, I ask again, when do you expect to prepare for death? When? Must we take an eternal leave of you and see you forever lifting up your eyes in torments? This we have distressing reason to fear. You have resisted the tears of parents and the solemn expostulations of ministers. You have resisted all that heaven could do in a way of means. What hope then remains? O go not from this house till you have awoke to sleep no more, like those who are awoke by the last trump.

I have done my errand. And now, when the

last trump shall sound, if we shall see you emerging from the grave stamped with the horrid emblems of the damned, and convulsed with horror at the prodigies of the opening judgment, blame not me, —blame not God. I call heaven and earth to witnes that your blood will be upon your own head.

SERMON IX.

THE BAND WHICH TOOK CHRIST.

JOHN XVIII. 6.*

As soon then as he had said unto them, I am he, they went backward and fell to the ground.

There is a use in selecting some specimens of the human heart and holding them up as a mirror in which all may see themselves. "As in water face answereth to face, so the heart of man to man." For though there are small constitutional diversities, and different degrees of restraint, and different degrees of ignorance and hardness, of prejudice and infatuation, the essential character of all is the same. All lions are lions and not lambs, though there are small diversities among them. Men are alike by nature in all the great characteristics. They do not love God; therefore they love themselves supremely; therefore they hate the

* Preached in a revival of religion.

God of the law. As sure as they are governed by motives, they must hate the God who stands over them and says, If you do not love me better than yourselves, I will dash the interests you so dearly love to all eternity. They are full of pride; and selfishness and pride, separately and jointly, produce unbelief. They are enslaved by sensible objects; and when hardened by habits of sin and a resistance of the calls of God, they are proof against every thing. I have selected the text, and the story of which it is a part, in order to exhibit a fair sample of the human heart,—of *your* heart under the same circumstances.

Judas, having made up his mind to betray his Master, went to "the chief priests and captains" and agreed to do it for a bribe. About these captains there are different opinions. Some suppose they were officers of the Roman band which guarded the temple at the time of the passover, which officers were selected from among the Jews; others think they were officers for constructing and repairing the buildings of the temple; others think they were priests whose particular office it was to apprehend those who transgressed in sacred things. From that time the traitor "sought opportunity to betray him unto them *in the absence of the multitude.*" He was at the passover after this, and went out between the passover and the supper, to make ready for the infamous expedition. After supper, and after Christ had uttered those memorable words in the 14th, 15th, 16th and 17th of John, he went out to the garden of Gethsemane, whither he had

often resorted with his disciples. In the mean time Judas received "from the chief priests and pharisees" "a band of men and officers." In the tower of Antonia, at the northwest angle of the temple, a Roman garrison was kept, which, from its eminence, commanded the temple, and through that, the city. A detachment from that garrison, under Jewish officers, guarded the temple at the time of the passover. This detachment, or the greater part of it, constituting "a great multitude," some say 500, others 1,000, were committed to Judas, and accompanied by some of "the chief priests and captains of the temple and the elders." The band was made so strong and armed "with swords and staves," from an evident apprehension that "the multitude" might attempt a rescue. And though it was the time of the full moon, they went out "with lanterns and torches," determined, if he should hide himself, to search for him in every corner. How active and vigilant are the persecutors, while the disciples are asleep. "Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast. And forthwith he came to Jesus and said, Hail, Master, and kissed him." Then "Jesus—went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.—As soon then as he had said unto them, I am he, they went backward and fell to the ground." They are seized with a strange supernatural terror: they are thunderstruck and sink to the earth. Soldiers and officers, chief priests and el-

ders, captains of the temple and the traitor Judas, all are prostrate together,—according to that prophetic prayer of David, "Let them be turned back and brought to confusion that devise my hurt." This was a decisive proof of his divine power and that they were altogether in his hands. When he struck them down he could have struck them dead; when he spoke them to the ground he could have spoken them to hell. But he would manifest his patience towards his enemies by giving them a call and a space to repent; and he would show to all men that his life was not forced from him, but that he laid it down of himself.

When the prostrate army had recovered themselves, Jesus asked "them again, Whom seek ye? And they said, Jesus of Nazareth." Notwithstanding that overwhelming impression and all the proof it brought of his divine power, they immediately returned to their purpose, and with a hardiness that never quavered again, bound him and led him away to judgment and to execution. Had the impression remained they could not have done this; but when it was gone, not all the discoveries they had had of his power and majesty, could hold them back from the ensuing scene of mockery and torture.

This solemn piece of history gives rise to several reflections.

1. The power of Christ and the discoveries of him will bring down the stoutest sinner. It is no evidence that men are weak that they are thus affected. Those who fell in Gethsemane were among the stoutest and proudest minds in the Jewish na-

tion. Among them were some of "the chief priests and captains of the temple and the elders," who probably knew that Jesus was the Messiah, and yet were intrepid enough to compass his death against all the miracles which surrounded it. Among them was the traitor Judas, whom John particularly notices as standing with them at that moment. It is no sign that men are credulous and superstitious, and predisposed to their impressions by a distempered imagination, that they sink under the power and discoveries of Christ. It cannot be pretended that those who were prostrated in the garden were credulous, or in a temper to create a vision in proof of the Messiahship of him whom they had come to apprehend. Sometimes the greatest mockers and persecutors are suddenly brought down by these discoveries. Though it is generally true of mockers that their "bands" are "made strong," yet some of them are demolished to show the greatness of the power. Who were greater mockers and persecutors than those who "went backward and fell to the ground?" Who, than the dying thief?—Who, than the centurion and soldiers who enacted those dreadful scenes in the pretorium and at the cross, and were subdued before they left the spot? Who, than the spectators of the crucifixion, who had joined in the horrid mockery, but returned smiting their breasts, and were, many of them, probably converted at Pentecost? Who, than Saul of Tarsus?

You see them falling around you now. And why should they *not* tremble and be astonished?

They are sinners condemned to eternal death; and they never can apply to the Saviour till they see their utter and helpless ruin. And when they see this, and before they have any interest or confidence in Christ, must they not tremble? must they not be in anguish? And what is it that distresses them? Nothing but this very conviction of their perishing need of a Saviour; nothing but a discovery of Bible truths. The Bible told us that the Spirit was sent out to convince the world of sin, and that in the latter day it would be poured upon all flesh. And this very prediction was quoted by Peter at Pentecost, to wipe off the reproach of disorder which even then had been cast upon the work of the Holy Ghost.

This prostration in the garden was a srong attestation of the power of Christ and of the justice of his claims. And that divine power which attends the Gospel, which the Bible predicted, and which suddenly brings down the stoutest sinners under an impression of Bible truths, and converts them from profligate to holy lives, and to which may manifestly be traced all the real goodness in our world, or that ever was in our world since the fall, is one of the strongest proofs of the christian religion.

2. There are hearts so obstinate that nothing will reclaim them. They may be brought down for a season with alarm and consternation, but cannot be subdued. This seemed to be the case with that audacious band. They could be brought to the earth under an awful impression of the power and

majesty of Christ; but all that terror, and all that proof of his divine authority, could not subdue them or protect him against their violence. And there are those who have been brought up by pious parents, and were early and frequently called by the secret whispers of the Spirit, and have enjoyed all the means of grace from a child; who are suffered to live in revivals of religion, and see their friends and companions pressing into the kingdom of heaven, and are themselves entreated until they will bear it no longer; and yet nothing can avail. They do not feel, and they do not want to feel. They will not pray, they will not attend the special religious meetings, and are angry at God and his people. Some of them openly oppose religion and mock at the work of the Holy Spirit. Nothing that God or man can do in a way of means will bring them to their knees or to an hour of serious reflection. They are proof against everything. And though they sometimes look forward to future conversion, they are growing harder and harder every hour, and in all probability will die as they have lived, and take their portion with Judas and his invincible band.

Indeed it is true of *all*, that, left to themselves, they are capable of resisting every thing. In supreme selfishness there is a hardihood which requires nothing but the absence of restraint, and to have the eye of conscience blinded by ignorance, and the passions roused to an impetuous sweep, to present a wall of brass to every arrow of the Almighty, and to prevent men from being "persuaded though one rose from the dead."

This will appear more evident and less wonderful when it is considered that it is not the province of light essentially to improve a heart wholly opposed to the objects revealed. No motive is effectual unless it is addressed to a corresponding taste. An invitation to a feast is no motive to a man without an appetite,—to a man disgusted with every viand prepared. All the light of eternity will not convert a devil. A view of God and his perfections and mercies and claims, is transforming to a partially holy heart; for there is something in that heart which can fall in with the motives: but no light cast upon God's character can bring the natural heart to love it. If it could, the natural heart is not totally depraved. If the more full explanations of the divine character present an object which the natural heart loves, what it hated before was not the true God, and its enmity was only a commendable aversion to an idol. But if it hates the *true* God, it will hate him the more the more he is seen, as surely as it is governed by motives. Light, so far from extinguishing the flame of rebellion, is only oil cast upon the fire. So it is in hell. The more God is seen the more raging is the enmity, because it is the real character of God they hate. So it is with convicted sinners. Their enmity was never so much inflamed before they came to have clear ideas of the God of the law. I have seen them ready to gnash with their teeth but a few hours or minutes before they began the immortal song.

It affords no relief to say that the instrumentality pleaded for is that of mere antecedent, and that it is

the Spirit which really sanctifies. This is true, but it does not justify the calling of the light an instrument. The rod of Moses was an antecedent to the opening of the sea and of the rock, but it was not an instrument, in the sense in which fire is an instrument in dressing our food; because it had no influence according to the stated laws of nature. Where light is used in sanctifying a heart that had a previous temper to fall in with the motives, it may be truly called an instrument, as much as any successful motive addressed to a corresponding taste. But though light is of vital importance to the awakened sinner, to show him his duty, to show him the extent of his ruin, to show him, after his conversion, to whom he is indebted for his deliverance, and how much he owes his deliverer, yet it is not the instrument of changing the temper of his heart. That is done by the *immediate* power of God. By no stated connexion between second causes will the discovery of a hated object, (hated in its whole character,) produce love.

I have thus slid from my subject into the doctrine, that convicted sinners, so far from being improved by light, are roused by it to greater opposition. They sin also against greater knowledge and greater love, and every moment is adding new sins to the former catalogue. On all these accounts their sins are greatly increased. And O how has their guilt increased. There is not an awakened sinner in this house but hates God with all his heart. Notwithstanding all the wonders of Calvary,—notwithstanding this most gracious visit of the Holy Ghost,

—he hates the Father, he rejects the Son, and he resists the Spirit. And he must be convinced of this unbounded wickedness, before he will see his total ruin and his perishing need of a Saviour.

We see then the invincible hardness of the carnal heart. No motives, no means can subdue it. All motives are wrapped up in light; and all means, (except prayer, and this the carnal heart does not use,) are comprehended in light and in the ways of carrying light to the mind. No motives, no means can *essentially improve* it. They may assist in regulating the passions under the present state of society, and in making some improvement in the habitual temper towards men; but they cannot bring the natural heart any nearer to holiness or to God. It stands immovable against all means and motives in earth and hell, and nothing but the almighty power of God can bring it down.

3. The strongest impressions may soon pass off and leave nothing but increased hardness and stupidity behind. Who would have thought, when that murderous band fell to the ground under an awful impression of the presence of Christ, that they would so soon rise up harder than before and renew their horrid purpose of dragging him to judgment and to death? The resistance of that heavenly call prepared them for anything. When they came to Gethsemane they were not too hard to sink to the earth before that awful presence; but they never quailed the second time. They were now screwed up to deeds of daring at which a devil might recoil. And the awakened here, who are

now overwhelmed with the presence of the great and dreadful God; who feel crushed under mountains of guilt, and see hell naked before them and destruction without a covering; who consider themselves as placed on their last trial, and dread the idea of returning back as they dread a plunge into the burning lake; even some of these, in a few days, may be stupid and mirthful and entertained as much as ever with the vanities of the world, and withdrawn from meetings, and neglecting prayer, and profaning sabbaths, and opposing the Bible, and scoffing at revivals, and sunk in vice, and sinking into the grave and hell as sottish and confirmed infidels. I expect nothing else but that some of them will obstinately hold out against all the calls of God until the Spirit leaves them forever. Some of them in all probability are on their last trial, and will sin away this awful crisis and be sealed over to eternal reprobation. I tremble for those who have been resisting the Spirit for several weeks. I tremble for those who are past the middle of life. Who can doubt that a return of these would be a return to hopeless destruction? How can we help watching them as we would a friend in the turning point of a dangerous fever, and trembling at every symptom of a relapse? It is insupportable to think of your going back. To what would you return? Do you now see the dreadful condition you have been in all your days? and would you go back to a condition far more guilty and hopeless? Do you now see the wrath which for many years has been struggling in the divine mind to burst upon you?

and would you lie down under wrath heated seven-fold? Do you now tremble at the hidden dangers among which you have been sleeping secure? and would you go back to sleep among dangers ten-fold increased? What can any man propose to himself by going back but a miserable eternity, made still more miserable by these slighted calls? Your circumstances are amazingly critical. If you feel less than you did, I wonder you are not distracted with alarm. It looks like the first step towards a fatal return: and like the fruitless fig tree you may soon be cut down, and never live to see another revival: and should you see another, what reason have you to expect any yielding of a heart that cannot be brought down by all that is now passing before you and pressing upon your conscience? Or what can you hope for in a time of general stupidity? It is madness to look forward to any future conversion. You stand in the most awfully critical circumstances; and yet your stubborn heart still holds out against God. One week passes after another, and you remain as you were,—the enemies of God,—hating those glories which angels love, trampling under foot the blood of Calvary, resisting the Holy Ghost, and doing all you can to provoke heaven to abandon you forever. You must not remain so another hour. With all this light upon you, it is infinitely hazardous to resist a moment. Your sin may become unpardonable. No tongue can describe your danger: and here you are waiting still, and thinking it enough if you do not go back. It will not do. You must submit before you leave

your seats. A thousand dangers hang on a moment's delay. We are looking every instant for the heavenly dove to take wings and fly away. And when it is gone, I know that all the truths which have overwhelmed your conscience will not leave one impression on that rock in your breast.

And some of you *will* draw back in spite of every thing that can be said. The moment the heavenly influence is withdrawn, that Godhating heart will spring back like a stubborn bow loosed from its string. And then all these impressions will vanish like a footstep upon the face of the waters, and you may be prepared for any thing. That profligate band, after they had risen from their overwhelming impression, appear to have been foremost in the wickedest and most horrible transaction that ever appalled the universe. The soldiers seem to have been among those who mocked in the pretorium and aided in the crucifixion: and it cannot be doubted that "the chief priests and captains of the temple and the elders" who belonged to the band, were among the boisterous clamorers for the condemnation and the blasphemous scoffers at the cross, and probably among those who knew the high character of the victim. For all this they had become prepared by resisting that solemn call. O take care how you raise yourselves up to these infuriated acts of treason by rejecting the loud and special calls of God.

4. If there was so much power and majesty in the voice of Christ in one of his lowest acts of humiliation, what majesty and power will attend his

voice when he shall come in the glory of his Father with the holy angels! If when resigning himself up to be dragged before a human tribunal, he spread such awe around him, what awe will he throw upon three worlds when he shall come in the clouds of heaven to be himself the Judge. If when his enemies rushed upon him to take him, the grandeur of his nature was so much felt, how will it be felt when from his "face the earth and the heaven" shall flee "away and there" shall be "found no place for them." If a word from his lips in the dark hour of night, when his glory was vailed, was so overwhelming to his enemies, what will it be when he shall appear on his great white throne, encircled with the brightness of a thousand suns, and arrayed in all the terrors of the Godhead. If he could quell his enemies at his feet in Gethsemane how will he crush them beneath his eye when he shall sit on his seat of judgment, with all the authority of God on his lips and all the power of an avenging God in his hand; when "the great day of his wrath is come and" none "shall be able to stand." If only to say, "I am he," prostrated the most malignant and daring enemies that he ever had on earth, what will be the effect of that tremendous sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

Where is Judas now? Where are Caiaphas and Annas? Where are Herod and Pilate? And where are those among my hearers who preferred the world to Christ? who rose up to oppose the Gospel? who mocked at the operations of the Holy

Ghost? Ah when you shall see your companions who fled to Christ in this revival, shining "forth as the sun in the kingdom of their Father," and filling all the arches of heaven with their bursting praise, and you yourselves cast out among devils; with what agonies will you remember this day as you pour upon the ear of hell the eternal lamentation, "The harvest is past, the summer is ended, and we are not saved!" How many thousand times will you wish that you had gone to hell before this revival; that you had been in hell while those sermons were preached, while those companions were pressing into the kingdom. My poor hearers, I shall meet you at that tribunal. Perhaps I shall know you under all the disguise of damnation. Perhaps I shall look in your face as you writhe in agony, and say, Why *would* you die? why *did* you not listen to those entreaties which used to burst from breaking hearts? O what will be your thoughts then? what your deep and torturing musings upon the past? How bitterly will you lament your present folly,—the strange stupidity which now seals up your senses. I hear you cry, "For a few vapid pleasures I lost a deathless soul: I might have spent my eternity in yonder heaven, and now I sink in everlasting fire." Ah, my dear hearers, why should unbelief drag you down to this? You do not believe a word of all that I am saying, or you could not remain so stupid, —you would be convulsed with horror. But why will you *not* believe? Why will you not examine? Why will you hug infidelity as your protector against conscience? Why will you love "darkness rather

than light because" your "deeds" are "evil?" Why will you refuse to come "to the light lest" your "deeds should be reproved?" If your unbelief could stop the approach of the judgment,—could disrobe Christ of his terrors,—it might avail; but now it is only marching up to the battery of the enemy with your eyes and ears closed. Can you have a particle of reason left? If you have why will you not exert it? Why will you die? How long shall God command you in vain? shall Christ entreat you in vain? shall the Holy Spirit woo you in vain? How long shall parents, shall ministers, shall christian friends, beseech you and weep over you in vain? But if your purpose *is* unchangeable, go, and extract what you can from the creature, and break your parents' heart, and lie down in hell. Go and take your fill of damnation. But drag not down your companions with you. In mercy leave them to God and to heaven if you yourselves are resolved to take the plunge.

SERMON X.

THE FRUITLESS FIG TREE.*

LUKE XIII. 6–9.

He spoke also this parable. A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon and found none. Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig tree and find none: cut it down, why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down?"

In this parable the vineyard represents the visible Church, and in a larger sense the world. The trees are the members of the visible Church, and in a larger sense mankind in general. The planter and owner of the vineyard is God. The dresser is the Lord Jesus Ghrist.

The first idea suggested by the parable is, that men are placed in this world for no other end than to bring forth fruit to God. For what other end are fig trees planted in the vineyard but to bring forth

* Preached in a revival of religion.

fruit? You were not sent into the world to buy and sell and get gain. The only reason why you are here rather than not here, is, that you may have an opportunity to serve your Creator and Master.

Another idea suggested is, that God has an absolute right to all the services which men are capable of rendering. Shall not he that planted the vineyard eat the fruit thereof? Has not he who created the materials of which you were made, and then formed them into men, and breathed into them immortal souls; and created the world, and placed men in it, and owns it all; has he not a right to all the services which you can possibly render? Can you be justified in living to yourselves a single hour?

Another idea is, that to render his vineyard fruitful God has appointed one to dress it. This dresser, the Lord Jesus Christ, waters his trees with the dews of heaven, fences round them with his protecting providence, prunes them by affliction, and supports them when they are ready to fall, until he can lift his hand to heaven and say, "What could have been done more to my vineyard that I have not done in it?" He has made a full revelation of God and of a future state,—of man's duties, ruin, and recovery. He has given his word and ordinances; he has sent out his Spirit; he has filled the world with expostulations and entreaties; until it can be said, If they hear not these, neither would they be persuaded though one rose from the dead.

Another idea is, that God attentively watches men to see if they are fruitful. The owner of the

vineyard is represented as coming year after year; that is, as often as fruit was to be expected. God attentively observes men as often as they have an opportunity to perform public or private worship, to hear a sermon, to drop a word of instruction, to relieve the poor, or to cast their gifts into his treasury. On such occasions he fixes his eye upon them as though they were the only objects of his attention. And as he is always expecting fruit, he always watches them. His eyes follow them into every corner. If a sinful deed is done in darkness,—if a vain word is uttered in secret,—if an unhallowed thought lurks in the heart,—lo he knoweth it altogether.

We are further taught that there are some trees in God's vineyard on which, when he comes year after year seeking fruit, he finds none. Every unregenerate man is of this description. Though his life may be regular towards his fellow men,—though he may observe the forms of devotion, and even transact with covenants and sacraments, yet as his heart is always under the dominion of selfishness, he never brings forth any fruit which a holy God can approve. There are many who not only do not bring forth good fruit, but are constantly bringing forth bad fruit. They profane the sabbath, they take the name of God in vain, they reproach religion and its professors, they are wholly buried up in the world. A hundred times a day they violate the rule to do to others as they would have others do to them. How certain that such do not answer the end for which they were sent into the

world. If a figtree, that is good for nothing but its fruit, remains barren, it answers no part of the purpose for which it was planted. It is utterly useless. It cumbers the ground. It stands in the way and exhausts the soil. It is fit for nothing but to be cut down and cast into the fire. So those who do nothing for God are only an encumbrance on the face of the earth,—a grief to christians and a stumbling block to sinners. Some of them, by their turbulent passions, keep the world in commotion, and all of them, by their vain and careless lives, spread a moral pestilence around them. And since they will not do any good, they are fit for nothing but to feed the flames which will enlighten the universe into the knowledge of divine justice. Unless they are made of some use in this way, their existence will prove a curse to the universe.

We are further taught that God, wearied out with coming year after year seeking fruit and finding none, at length raises his hand to cut the sinner down, and would send him quick into hell, but that the Mediator steps in and pleads, Father, spare him a little longer, and I will try some more powerful means for such a time: if he bears fruit, well; if not, then after that thou shalt cut him down. Now then the matter is fairly at issue. The trial is begun, in view of heaven and earth, which is to decide his destiny for eternity. It is to be for a limited time; after which, if he remains unfruitful, he will be destroyed without remedy. Awful crisis! Angels look down snd tremble for the issue.

Here is one put upon his last trial whom Christ

seeks to reclaim by affliction. He teaches him, as Gideon taught the men of Succoth, with briers and thorns. His affairs go wrong, or his health fails, or his friends die. This is the only means selected for the final experiment. If it succeeds, well; if not, he is irrecoverably lost.

Here is another put upon his last trial whom the Saviour seeks to render fruitful by more ample means of instruction and impression. He puts religious books into his hands. He stirs up christians to entreat him. He gives him more frequent opportunities to attend religious meetings. These are perhaps the only means chosen for the great experiment. If they avail, well; if not, he is forever lost.

Here is a third put upon his last trial to whom Christ presents the example of others pressing into the kingdom of heaven. He shows him a revival of religion, with all its solemn attestations and appeals. If this brings him to stretch out his hands to a passing Saviour, the trial is happily ended; if not, his doom is unalterably fixed.

Here is a fourth put upon his last trial whom the Saviour plies with still more powerful means. He is awakened by the Spirit of God. His danger, guilt, and ruin are laid open before him. Perhaps he knows not what ails him, and little thinks that the Spirit of God is making the last decisive experiment upon him. How it will issue no man can tell. Many go back from every stage of conviction and plunge into a deeper hell. If all this light and entreaty can bring him to repentance, well; but if

he can hold out against the calls of heaven a little longer, he will be left where an angel's voice could not break his slumbers. He will either be cut down like the figtree in the vineyard, or, like that by the way side, will be smitten with the curse of perpetual barrenness, and left to grow drier and drier to feed a fiercer flame.

Here is a fifth put upon his last trial on whom the Saviour employs all these means. He sends afflictions upon him, he multiplies the means of instruction and impression, he shows him others pressing into the kingdom of heaven, and he convinces him of sin. He seems determined to make one more thorough experiment upon him. If all this avails, well; if not, the wretch is lost for eternity. Infinite mercy, interpose and decide the matter favorably!

After the dresser of the vineyard has dug around the figtree and manured it, if it will not bear fruit then, what more can be done? It is proved to be incorrigibly barren, and is good for nothing but to feed the flames.

Let it be considered that the time of this last trial is short and precisely limited. The request was, "Let it alone this year." The probation was only during one season of fruit,—just long enough to make one more fair experiment. The moment is fixed in every case when the last trial shall end. That moment may arrive before another morning. And if the trial has continued for weeks, and especially if the persons exercised have struggled against the calls, or suffered business or trifling cares to divert them,

the evidence of their incorrigibleness may be the sooner obtained, and the trial may be now near a close. God of mercy, compel them to seize the critical moment before it is forever too late!

And when the last trial is closed and their incorrigible barrenness is evinced, why should they not be cut down and cast into the fire? They never will bear fruit. They will only remain cumberers of the ground. Why should they be spared? It is reasonable that barren figtrees, after all hope of their fruitfulness is gone, should be removed out of the way, and, since they can be of no other use, should be made fuel for the fire. And if fruitless men had any ingenuousness in them, they would not desire to be left to cumber God's ground. If they will not do any good, they ought not to wish to do hurt.

There are exceptions to every general rule. Not all who have passed the last trial without effect are instantly cut down. Some are left to stand as dry trees with which no further cultivation is to be used. They are abandoned by the Spirit and left only to treasure up wrath against the day of wrath. So that in one sense they are in a more awful condition than though they were in hell. The reason of their being spared is distinctly stated in these tremendous words: "What if God, *willing to show his wrath and make his power known*, endured with much long suffering the vessels of wrath fitted to destruction." They are left to fill up the measure of their iniquity, that the power of God may appear in their more tremendous ruin. Awful thought! After God

has held up the heavens for six thousand years,—as though nothing had been done, he has occasion to show his power by the blows he inflicts on his enemies.

It is not indeed every one who is distinctly called that is put upon his last trial. But the following are among the symptoms, though not infallible symptoms, that the experiment is final. If the man is advanced in years, there is great reason to think that the trial is the last. Few seem to be called in after the middle of life; and if at that age a special call is rejected, there is little prospect of another. If the person has formerly lived in revivals of religion, and made a mock of them, or even neglected to improve them, it is likely that this is his last trial; that God, seeing so much evidence of incorrigibleness, had lifted his hand to cut him down, when the Intercessor stepped in and pleaded, Spare him one more season, and I will try another and a more decisive experiment upon him. If he bears fruit, well; if not, then after that thou shalt cut him down. If the person has formerly rejected many calls, and now at length is assailed by another more earnest than the rest, it is a symptom that it is the last. It looks as though Christ was determined to try once for all what could be done. Awful crisis! If when we stand over a friend in the turning point of a dangerous fever, and see nature struggling between death and life, we anxiously watch every symptom, how can we do otherwise in the present case?

I would now address myself, in the most solemn

manner, to the different classes who have reason to think themselves on their last trial for eternity. But I feel utterly unable to reach the magnitude of the subject. I would fain come at your conscience and heart, but I know not how to bring the whole subject with me. Stretch all your powers to encompass it yourselves, while I only suggest a few imperfect hints.

Are there any present who have resisted the calls of God all their days, and are now exercised with affliction? Justice, wearied out by your long delay, had raised the sword to cut you down, when mercy pleaded you off for one more trial. Perhaps the new cultivation was to consist wholly of affliction,—how long or how heavy is yet to be determined. If your present sufferings are not sufficient, and good is intended for you, they will be increased. But if they finally fail of producing the effect, and this proves the last trial, you are eternally gone. Up and press into the kingdom of heaven before it is forever closed.

Are there any present under the special calls of the Spirit? Here my anxieties become intense. There is reason to apprehend that this is the last trial with you; that exhausted patience had raised the sword to cut you down, when compassion interposed and pleaded you off for one more season. After the word has gone out, "My Spirit shall not always strive with man," can you expect another trial? This season is likely to be short, and it is precisely limited. It may end before the setting sun. And if it end unsuccessfully, and prove the

last, you must either be speedly sent to hell, or be left to prepare for a heavier doom. How will this infinitely important season appear to you at the judgment of the great day? I beseech you to regard it with fear and trembling.

Are there any present who in former revivals were stupid and mockers, but are now awakened? Justice had raised the sword to cut you down, when mercy pleaded you off for one more trial. And have you not reason to think that this is the last? God has used his most powerful means with you, and what more can he do? And when all means fail, will not the proof of your incorrigible barrenness be obtained? And then that word may be fulfilled, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." O submit before you leave your seats.

Are there any present who were formerly awakened by the Spirit of God, but returned to stupidity, and are now awakened again? How few are thus favored the second time. And considering the many calls which you have received from the word and providence of God,—from parents and instructors,—can you reasonably expect another trial? Immortal creatures, it is too late to trifle with these infinite concerns. It is distraction to delay another moment.

I would next apply the subject to those who were formerly awakened, but cannot now be moved by all that is passing before their eyes. I am at a loss how to consider your case; whether to regard you as still under trial, and these means as sent to make

one more experiment upon you, or to view you as abandoned of God and left only to fill up the measure of your iniquity. While you remain stupid there is not a particle of evidence that you are not abandoned. And if you can continue thus through the present revival, the evidence will be great that this is your fearful condition. But if not abandoned already, there is every reason to think that this is your last trial. Sleep a little longer and your case will be unalterably fixed, and you must inevitably make your bed in hell.

I would next apply the subject to those who were unmoved in former revivals and remain unmoved in this. I have two things to say of your case. The first is, that you have had abundant outward means. The second is, that God is not obliged to send his Spirit when men reject his other calls. Should he close your probation to-day you could not complain. It is by no means certain therefore but that, months ago, he raised his hand to cut you down, and mercy pleaded you off for one final experiment. If so, and this fails, you will either be soon cut down or left to treasure up wrath against the day of wrath. For millions of worlds I would not be in your condition a single day. Where is your reason? Are you resolved to go out of the world sleeping? If so the pains of hell will awaken you to purpose.

I would next apply the subject to those who have lived along with an uncertain hope, without acknowledging Christ before the world, or taking a decided part for him, or bringing forth fruit. There

is solemn reason to believe that all the calls of God and all the motions of his Spirit have received nothing from you but resistance. Dare any of you then conclude that this is not your last trial? Cast away that delusive hope, and lay yourselves down at the feet of Christ, and there die that you may be made alive.

I will next apply the subject to unfruitful professors. The Church is emphatically the vineyard of God, and you are pre-eminently barren trees in the vineyard. So many years has God come seeking fruit on you and found none. Justice long ago would have cut you down, but mercy pleaded you off for one more trial. There is reason to think that this is the last. And when all hope of your fruitfulness is gone, God may say, Cut them down, why cumber they my ground? This stroke will be more likely to fall on you than on those who are out of the Church. The husbandman, though he lets dry trees stand awhile in his common field, will not long suffer them in the midst of his vineyard.

I will lastly apply the subject to all who are out of Christ and have not passed their last trial. By this gracious visitation you are all brought to a solemn crisis. There is reason to think that some of you in this season will pass your final trial; and *all* who remain unfruitful after this, will stand a greater chance for perdition than they ever did before. Could one of you think it strange if this should prove the last trial with you? Have you not had and misimproved as many means as you have reason to think the generality of men do be-

fore they are given over? If the trial has been upon you for some time, and you have remained stupid, the proof of your incorrigibleness may be the sooner obtained, and the trial may be now drawing to a close. I put this question to you in the name of God: Will you improve the present season and live, or will you run the dreadful hazard of throwing away the price now in your hands? Heaven and earth unite in crying to you, Seek the Lord while he may be found; call upon him while he is near. Not always will he be near; not always will he be to be found. When your doom is once sealed, then he will no longer be near. When you have shot the gulph, no hope will visit you more; no sabbath will dawn upon you there; no mercy-seat will send out its inviting voice; no season of prayer will ever return. How will you then look back upon these assemblies in the house of God? how to these gracious visitations of the Spirit, when your hands had almost hold of the threshold of heaven? How will it rend your hearts to hear him say, "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh."—But I have done. My heart is ready to break, but it is nothing to what you will feel. For God himself has said, "If thou scornest thou *alone* shalt bear it." We can now weep over you and almost die in your death; but then—you alone must bear it. Amen.

SERMON XI.

HARVEST PAST AND BALM OF GILEAD.

JER. VIII. 20–22.*

The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt. I am black. Astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?

The Jewish prophets, born and educated among an agricultural people, borrowed many of the most striking images which adorn their writings from scenes of husbandry, and not unfrequently from the season and employments of harvest. By the latter figure is sometimes meant the proper season for activity in divine things: thus: "He that sleepeth in harvest is a son that causeth shame." At other times is meant by it the end of the world, when the wheat shall be gathered into the garner and the tares burnt with unquenchable fire. In our text it

* Preached in a revival of religion.

may mean either or both of these. When the word *summer* is used metaphorically by the sacred writers, it always means the proper season to lay in provisions for a future day: thus: "He that gathereth in summer is a wise son." The first part of the text may therefore be paraphrased thus: The season to discharge the great duties of life is past, the time allotted to lay in provisions for futurity is ended, and we are not saved. Or if the text is supposed to look forward to the end of the world, then its meaning will be: The awful process of gathering the wheat and burning the tares is past: the concluding scene is closed: ended is the whole period allotted mankind to lay in provisions for eternity: the last chance is over, and we are not saved.

In the next verse the prophet takes up a tender lamentation over his unhappy people. In all the bitterness of heart-felt wo he exclaims, "For the hurt of the daughter of my people am I hurt. I am black: [either, I am clad in mourning, or, I walk in darkness.] Astonishment hath taken hold on me." Jeremiah was a man whose heart-strings seemed attuned to wo. "One would think," says Dr. South, "that every letter was written with a tear; that every word was the noise of a breaking heart; that the author was a man compacted of sorrows; disciplined to grief from his infancy; one who never breathed but in sighs nor spoke but in a groan."

Having thus vented his grief, he makes the tender inquiry, why need it be? "Is there no balm in Gilead? Is there no physician there? Why

then is not the health of the daughter of my people recovered?" Gilead was the name of the country east of Jordan, which fell to Reuben and Gad and half of Manasseh. As early as the time of Jacob it was celebrated for a medicinal balm, known in commerce, and which in later ages furnished a figure to illustrate the healing virtue of the Gospel.

In further pursuing the text, I shall take its parts in an order somewhat inverted.

"For the hurt of the daughter of my people am I hurt. I am black. Astonishment hath taken hold on me." Serious indeed must be the state of sinners, if a faint view of it can fill the pious heart with so much grief and astonishment. Extreme must be that ruin, a glimpse of which could cause the distressed prophet to cry, "O that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Awful must be that wrath, a sight of which could press the blood through the pores of the agonized Saviour, and to deliver men from which he could come down from above all heights to the manger and the garden and the cross.

And why will they die? "Is there no balm in Gilead? Is there no physician there?" Why do wretched millions lie weltering in their blood? Why does a demolished world lie in ruins? Why do infatuated nations rush down together to eternal despair? Why must the benevolent cry over a dying world, as they did over wretched Moab: "O vine of Sibmah, I will weep for thee with the weeping of Jazer." "I will water thee with my tears, O

Heshbon and Elealeh.—My bowels shall sound like a harp for Moab, and my inward parts for Kirharesh?" Why do multitudes on every side swarm the road to ruin, and urge their impetuous course, and never slack till they plunge into eternal death? Is it because no remedy is provided? Not so: there is balm in Gilead and an able Physician there. God has not been wanting on his part. He can appeal to heaven and earth, "What could have been done more—that I have not done?"

The providing of this Physician and balm proved that men were sick. Aye, sick unto death in the whole head and heart. "From the sole of the foot even unto the head there is no soundness." All is "wounds and bruises and putrifying sores." The disease has turned the brain and induced madness. Like many other maniacs, while deeply diseased, they fancy themselves in perfect health. They spurn the remedy, and account their best friends their greatest enemies for urging it upon them. They are constantly struggling to destroy themselves.

But "is there no balm in Gilead? is there no physician there?" Yes, all the rivers flow with balm, and a Physician there is as powerful as God, who offers his healing aid "without money and without price."

When it became manifest that God must abandon his law or the human race or sacrifice his Son, he "spared not his own Son but delivered him up for us all." By sufferings never endured by another, the Saviour fully answered the purpose of our

punishment, and by his obedience he purchased for us all the positive blessings of both worlds. And now if we want pardon, his expiation and covenant-claim secure it. If we want sanctification as well as pardon, he is exalted "to be a Prince and a Saviour,—to give repentance to Israel and forgiveness of sins." He is our Prophet to teach us; he is our king to rule, protect, and enrich us. He is "the first born among many brethren," the "Heir" under whom the "joint heirs" inherit. He "is made unto us wisdom and righteousness and sanctification and redemption." He is our refuge from all the cares and ills of life. He supplies all our wants, and prevents all the evils we shun. In all respects he is just such a Saviour as we need. There is an infinite fulness in him. His willingness to save is equal to his power. When our astonished eyes follow him through the labors and sufferings of his life, we perceive, not only a willingness, but an unspeakable eagerness to save. We see none turned from his door, but find him, with untiring zeal and pity, seeking the lost sheep upon the mountains. If we go to his Gospel, and listen to the invitations and entreaties which there forever plead, or if we mark his providence, and see the warnings and long suffering there displayed, and the wooings of the Spirit, our impression will be the same. He is infinitely willing and able to save. There is indeed balm in Gilead and a Physician there.

"Why then is not the health of the daughter of my people recovered?" The Physician himself has told us: "Ye will not come to me that ye might

have life." To this charge however sinners do not readily plead guilty. They often say, I would give all the world for an interest in Christ, but I cannot obtain it. While under strong apprehensions of future wrath, they may indeed consent to part with present comforts to purchase future safety; and knowing Christ to be the only Saviour, they may indirectly desire him, just as a sick man desires a disagreeable potion for the recovery of his health. But a direct desire after Christ, arising from a view of his loveliness and the glory of the Gospel, never dwelt in unsanctified souls. While the heart remains "enmity against God" and in love with sin, it cannot desire a way of salvation which lends all its influence to support the law and to condemn sin. But the particular reasons for refusing to come to Christ, are selfishness, pride, and unbelief. Selfishness takes the sinner's part and pleads not guilty to the charges of the law, and thus denies the need of a Saviour. Pride cannot come down to the state of a criminal and to the feet of Christ, and sue for pardon on account of another. It clings to self-righteousness and makes demands on God, and when denied, rises in angry resentments against him; and then goes to work with greater earnestness, under the notion of offering a greater price. Selfishness and pride beget unbelief; and unbelief excludes a realizing sense of every thing,—of God, law, sin, the Saviour, the reality of his appointment, the sincerity of the invitation, and the truth of the promise. The fault is altogether with the sinner. "How often would I have gathered thy

children together, even as a hen gathereth her chickens under her wings, and ye would not." His blood therefore must be upon his own head. If he mourns at the last when his flesh and his body are consumed, he must pour upon the ear of hell the eternal complaint, "How have I hated instruction and my heart despised reproof." "The harvest is past, the summer is ended, and we are not saved."

In contemplating these affecting words, the impression comes over us that the present life is the season to perform all our duties to God and man, and to lay in all our provisions for eternity. The great errand on which we came into the world, was to do the work of God and to prepare to leave it. Of how little value are all the pleasures and profits of this life viewed in any other light than as related to eternity. The idols which we most fondly infold in our arms, will soon be torn from our embrace and crumble into dust. *Tekel* is inscribed on all the charms of a world groaning under the curse of Adam's God. This state was intended for a higher end than that of present enjoyment. It was designed for a school in which to learn lessons of God, of his government and works,—of Christ and the wonders of grace,—to catch the spirit of heaven, to become inured to obedience, and trained to the employments of the heavenly world. The comforts of earth are bestowed, not so much for their own intrinsic value, as for helps to further us on our way to heaven. That comfort which does not answer this purpose, ceases to be a blessing, and fails of the end for which it was bestowed.

What ought deeply to impress us is, that this golden season will soon be closed. The summer of life will soon flit away like the evanescent shades of night, and the vision of our worldly hopes and calculations will burst like a morning dream. The joys which we inherit below the sun will in succession soon forsake us, or we shall at once take our leave of them. And even though we outlive all our comforts, and for a few days longer water this vale with our tears, yet the end of our pilgrimage will come; a joyful event which will lay to rest many a weary soul,—a dreadful event which will be to many but the beginning of sorrow. Not a person in all those seats, however young, but must soon become a breathless lump of clay, and have done with all the busy scenes of life, with the means of grace, and with a preparation for a never ending eternity. Our convenient habitations must soon be exchanged for the dark and narrow house, our dearest friends for the company of worms, and our downy pillows for the cold clods of the valley. The places which now know us will know us no more forever. We shall become strangers in our father's house. A new generation will arise to occupy our seats. A few surviving relatives may for a time remember that we lived; but those few will soon follow us to the land of silence. We shall no longer be missed. Our names will be forgotten on earth. Strangers will walk over our graves without knowing that we ever had existence. The world will not be changed by our departure. Seasons will revolve and the sun will arise and set as

usual. Mirth and diversion will be as brisk as ever. No one on earth will care for our joys or sorrows, while we shall be either spreading our pinions in the regions of immortal day and skimming the air of paradise, or — or —how shall I express it?— or be tossing on the fiery billows of the wrath of an infinite God, where all the millions of ruined sinners will roar forth the eternal complaint, "The harvest is past, the summer is ended, and we are not saved."

O let our excited souls approach and see a wretched sinner looking back to a misspent life with this dismal lamentation upon his tongue. Enter his gloomy chamber, ye who have nerves to endure the sight. Look through the mournful curtains, if room can be found among the weeping friends. See the writhings of his agony. Mark the wild despair of his glaring eye. His quivering lips attempt to speak. "O earth, earth, earth, open and receive a wretch, who is called to appear before an angry God, and who dares not, cannot go. O eternity, eternity, who can enter thee when thou art filled with fire? O life, how hast thou been spent?.' A convulsion stops his voice. Support that sinking mother and that fainting sister. His cries are heard again. "A thousand worlds for one more year,— for one more day. O my soul, what will become of thee? And must I go? I cannot. And yet I must. I cannot. But O there is no reprieve, and plunge I must, this moment, into eternal burnings." What spectacle so awful this side of the regions of the damned? My flesh trembles, and my spirit cries "Let me die the death of the righteous, and let my last end be like his."

Or if we understand by the harvest the end of the world, how dreadful will be the condition of those who will then have this lamentation to make.

The process of the general judgment will be so awfully interesting as to awaken the strongest emotions of three worlds. To see the judge descend with ten thousand of his saints,—the sepulchres of many generations broken open,—columns of rising dead filling all the air, some with shrieks and some with hallelujahs on their tongues,—some surrounded with the glories of the sun, and others stamped with the horrid emblems of the damned,—the earth and the heavens on fire,—all the works of God in confusion and uproar,—the universe disjointed and falling to ruins,—the spirits in heaven descending with songs to judgment,—the affrighted ghosts of hell coming out of their prison convulsed with horror; to hear saints and angels shouting their triumphs and thanksgivings, and devils and damned men uttering their most piteous shrieks of wo and vomiting out their raging blasphemies; O this will be an awful day! And when the moment comes for the two armies to separate to different worlds, will you not desire to ascend with the righteous? Can your heart endure to be torn from your godly relatives, and as you turn to enter the regions of night, to say, "Farewell, my father, mother, wife, and children. Farewell ye worlds of light,—ye joys which once I knew. And hail, ye haunts of devils and ye regions of the damned. Ye alone are left me of all that this universe contains; and never, never shall I have more?" Ye deathless

souls, in the name of the eternal God I charge you not to have, in that day, this lamentation to make.

From the heights of these sublime and awful wonders, I descend to earth to cry in the ears of my beloved hearers, Prepare for the great and terrible day of the Lord.—As life in general is a harvest season, certain portions of it are so in a peculiar sense.

1. Such is the period of youth. If provisions are made for eternity, it is many to one that they will be made before this season passes off. It is generally thought that by far the greater part of the elect are called in under the age of twenty. So strongly fixed are the associations which are formed in early life, and the habits which are founded on those associations, that the character is generally settled for both worlds before the days of manhood. One of the commonest and most subtle of Satan's temptations is to persuade youth to postpone religion till future life, and to encourage them to hope that little hazard will be incurred by the delay; but never was a greater falsehood uttered by the father of lies. Yet it is his constant resort, and the most successful of all his devices. He knows if he can prevail in this, he is likely to prevail finally, and therefore he bends his chief attention to this point: and silly youth, unwarned by the millions thus seduced to ruin, believe and follow him, "as the ox goeth to the slaughter, or as a fool to the correction of the stocks."

My dear young friends, the present is the harvest season of your lives. Could you realize its

unspeakable importance, you would not let it pass unimproved. O devote yourselves to early piety. Fulfil the joy of your pious parents, and dry up those tears which have often flowed for you in secret, by remembering your Creator in the days of your youth. Let not the almond tree blossom on your heads before He who dwelt between the cherubims has taken up his abode in your hearts. When "the evil days" of age shall "come" and "the years draw nigh" in which you shall "say, I have no pleasure in them," may not your dim eyes be then drenched in tears while looking back on misspent youth, nor your hearts surcharged already with sufficient sorrow, be forced to heave the unavailing sigh, "The harvest is past, the summer is ended, and we are not saved."

2. Such also is the season of a revival of religion. "Think not to say within yourselves," We are not awakened, and therefore it is no harvest season to us. As well might the sleeper in the time of the natural harvest say, It is no harvest season to me because I refuse to work. It *is* a harvest season to him, and he must answer for it. To the veriest sleeper the harvest offers the most favorable season for successful labor, and the summer, the best season to lay in provisions for winter. Such a season is now afforded you all. A faithful attendance on means, or even one solemn effort to think or pray, may now be attended with effects far greater than at other times. The Spirit is now offered to all, and stands ready to assist the beginning of every humble and earnest effort. The

chances are far greater than at other times for every one in particular that he will fill his granary with immortal fruits. Your chances for conversion in stupid times are very small. Two or three in an ordinary congregation in the course of a year, are as many as can be expected. But what are these to the number of births within the same bounds of time? If you are to be saved there are many chances to one that you will be converted in a revival. But when if not in this? If you ever live to see another, it will find you older and a less probable subject; it will find you harder and less likely to be subdued; it will find you laden with the guilt of rejecting this call, and therefore less likely to be approached by the Spirit, and perhaps sealed over to hardness of heart. The abuse of this harvest season will involve infinitely more guilt and danger than you imagine. It is the highest reach of madness to neglect another hour to press into the kingdom of God. O that that voice from heaven might be heard again, bearing upon you with boundless authority and love, "Seek ye the Lord while he may be found; call ye upon him while he is near." God forbid that any of you should throw away so infinitely important an opportunity to make your fortune for eternity, and have a few months hence, to cry, with regrets which come too late, "The harvest is past, the summer is ended, and we are not saved."

3. Such, in a very special sense, is the season with a sinner when the Spirit of God is moving upon his mind. This affords advantages and imposes

obligations beyond all others. It is the Spirit rousing a soul from sleep and convincing him of his guilt and ruin and helplessness, and bringing home to his conscience the general truths of the Bible, and whispering in his ear a particular invitation to come home to a Saviour's arms. It is the Spirit preparing the way for him to come to a Saviour's feet with a distinct understanding of his necessities and of what he owes to his Deliverer; so that, if he has a mind to believe, nothing shall stand in the way of an enlightened faith. It is the Spirit coming near and offering his own assistance to carry the man through to heaven if he will only cast himself on him. It is putting salvation more immediately within his reach. It is bringing all the discoveries and truths of God nearer to him, and into contact with the sensibilities of his soul, and making their authority and claims to bear upon him directly and most powerfully. It is bringing him near to the kingdom of heaven, and opening the door, and showing him the Saviour within, and urging him to enter, and pressing him from behind with all the authority in the universe and with all the boundless force of truth. Is not such a moment of all others the harvest season of the soul? Is it not the time to act for God if ever there is a time? Is it not of all periods the summer to lay in provisions for eternity? There is an importance and a sacredness hanging around this moment which belong to no other,—a weight of obligation which can scarcely be increased. Under all these circumstances is it not the great crisis to act and

to provide for eternity? What tremendous guilt and hazard if this moment is abused,—if, right in the eye and ear of God, there is a refusal to act. My immortal friends, I cannot hold my peace. In the midst of this awful crisis, and environed with all these solemn obligations, here you are holding out against God. Instead of falling dissolved at his feet under mercies so wonderful and distinguishing, you are fighting against him,—you are hating him; —you never loved nor thanked him; you are rejecting the Saviour and putting your own duties in the room of his atonement and righteousness and intercession; you are rejecting the Spirit and putting your own power in the room of his proffered assistance; you are disobeying the Spirit and refusing to do any thing that he suggests except the outward form, and are taking strong measures to grieve him from you forever. You are wrong in every thing and do nothing right. How long shall this abominable state of heart continue? How long shall this horrid ingratitude remain? O that you knew, in this your day, the things which belong to your peace, before they are hidden from your eyes. Why should you hold out against God another moment? He commands you, O rebel, now to lay down your arms. Will you obey God and live, or will you disobey him and die? I wait for your reply. What answer shall I carry back to him that sent me? All heaven is waiting to hear; what is your answer? Shall I come around among those seats and ask you one by one, what is your decision? Have you made up your mind? Why this

delay? Ah and you *will* delay; and some of you, I fear, will go back to seven fold darkness,—to infidelity itself,—to open vice,—to an early grave,—to a hell lower than that of pagans,—than that of devils. How distressing to think that any of you should turn this affecting grace of God into an eternal curse; that you should have to look back from the profoundest deeps of hell to this blessed season, and pour forth the heart-rending and perpetual lamentation, "The harvest is past, the summer is ended, and we are not saved."

Before I conclude I must address a few words to the impenitent in general. When I consider the infinite and eternal evils into which you are plunging, "for the hurt of the daughter of my people am I hurt." To think of seeing you eternally crying for a drop of water, is more than I can bear. And why *will* you die? Why *need* you die? "Is there no balm in Gilead? Is there no physician there?" Is there no mercy in the heart of God? "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." If there is any sincerity in the God of truth, your blood must be upon your own head. You are deliberately committing the highest and most flagitious act of suicide. Stop, I beseech you, that murderous hand. Have mercy on your own soul. When you shall see your former companions in heaven, who fled to Christ in this revival, and you yourselves eternally cast out, what agonies of regret will fill your soul. Then we can no longer pray for you nor pray to you. We must

acquiesce in your damnation, and say, Alleluiah, as the smoke of your torment ascendeth up forever and ever. But at present the thought is very afflicting. How does it seem to *you?* Would you for ten thousand worlds be found at last in the circumstances which have been described? I can say no more; and "if ye will not hear,—my soul shall weep in secret places for your pride, and my eye shall weep sore and run down with tears, because the Lord's flock is carried away captive" to that land from which there is no return. Amen.

SERMON XII.

WHAT WILT THOU SAY WHEN HE SHALL PUNISH THEE?

JER. XIII. 21.

What wilt thou say when he shall punish thee?

The time had come when God was about to call the Jewish nation to an awful account. While the storm of war was gathering in the north, and had almost rolled itself to their door, the distressed prophet was sent to say to them, "Thus saith the Lord, Behold I will fill all the inhabitants of this land—with drunkenness, and I will dash them one against another, even the fathers and the sons together.—I will not pity nor spare nor have mercy." This holy man, who was disciplined to grief from his infancy, whose tones seemed always the sounds of a breaking heart, set himself to mourn over them and entreat them. "Hear ye and give ear; be not proud, for the Lord hath spoken.—But if ye will

not hear it, my soul shall weep in secret places for your pride, and my eye shall weep sore and run down with tears." He then puts this penetrating question: "What wilt thou say when he shall punish thee?"—After all he turns away discouraged, and cries, "Can the Ethiopean change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil."

The same question may be put to sinners in every age and place. God has solemnly declared that he will punish the wicked with everlasting destruction. And when he shall summon you to his bar, and explain the grounds of his conduct, and with the approbation of every conscience in the universe banish you to your eternal prison, what will you then say, poor, ruined sinner? What reason can you offer why sentence should not be executed upon you? What can you allege against the justice of your doom? To this question I must insist on an unwavering answer. And to enable you to meet it with clearness and precision, I will,

I. Lead you to reflect on that change of circumstances which will be favorable to a correct judgment.

II. Examine the several pleas which may be supposed then to offer themselves to your thoughts.

I. I will lead you to reflect on that change of circumstances which will be favorable to a correct judgment.

All that infidelity which now blinds your minds will then be done away. You will see that there is a God, as you now see that your parents and child-

ren exist. You will see that God was your Creator, Proprietor, and Master, who put you into his world and supported you in it that you might labor for him; that he put you under law and commanded you to serve him; that all your sins and all the idolatry of living to yourselves were a gross contempt of his authority. When "the heavens shall be rolled together as a scroll" "and the elements shall melt with fervent heat," then you will see the majesty of that God against whom you dared to rebel. When the Son of God shall descend with his innumerable retinue, and arraign three worlds before his bar, and the destiny of all creatures shall tremble on his lips; then will you see the dignity of him who descended to the manger and the sepulchre for you: then will you see the infinite evil which your sins wrought on Calvary, and the amazing exhibition there made of their horrid deformity. When "the books" shall be "opened" which contain an account of all your talents, a record of all your sins, an explanation of all the dealings of God with you, a justification of all his requirements, of all his dispensations;—the books, in short, which shall make a full "revelation of the righteous judgment of God;" then will you see that you have sinned against a God of infinite rectitude as well as infinite majesty, that your sins were unspeakably more numerous, as well as more aggravated, than you ever supposed. When eternity shall be laid open to your view, in all the glories of heaven and in all the horrors of hell; when, looking through the universe, you shall see the infinite and eternal

interests which the law of God was appointed to protect, and against which your sins have waged an eternal war; when you shall thus see the infinite malignity of sin, its raging hostility against the whole creation, its deadly struggle against the throne, the happiness, the life of God, against the unspeakable blessedness and glory of unnumbered minds then just beginning their eternal progression; when you shall thus see yourselves to be implacable conspirators against all that is blessed and glorious in the universe; then will you form a correct judgment of your ill deserts. There will be no unbelief, no stupidity then. All things will be real, amazing, overwhelming. No object to divert attention, none to excite false hopes, no chance to cover yourselves with hollow excuses. Your minds will be strung up to the highest action; your thoughts will dart through eternity. Every thing will burst upon you marked with eternity and infinity. In every thing you will have a personal interest, deeper than the soul of man can now conceive. Who can describe the emotions of that day?

II. Let us now examine the several pleas which may be supposed to offer themselves to your thoughts.

Will you say that you meant no evil, or no evil great enough to deserve eternal death? But it will appear that your selfish heart followed your idols to the neglect of God,—did not love God, but was opposed to his holy character and precepts, and had in it a preparation to hate him with all the malignity of a fiend as soon as your interest should be suffi-

ciently assailed. It will appear that your unbelief gave the lie to his word; that your disingenuous heart refused to thank him for all his infinite mercies; that you excluded the universe from your affections, and followed, as well in your placid as in your turbulent hours, wherever your own apparent interest led the way; that you made yourself your god.

Will you say that your sins have done no great evil, as God was present to prevent their effects? This goes to deny the right of God to punish *any* sin, and sweeps away at once every vestige of a moral government. What sin is there in the universe which he does not limit, and out of which he does not educe good? And if he makes "the wrath of man" to "praise" him and restrains the remainder, is he therefore deprived of the right of punishing, when it is partly by that very punishment that "the wrath of man" is made to "praise" him? If an enemy discharges a pistol at your breast, and opens an abscess which saves your life, is he the less criminal on that account? But your sins *have* wrought evils immeasurable. They caused the death of the Son of God. They have perhaps contributed to plunge many into hell.

Will you say that you sinned but a *little while*, and that there is no proportion between temporary transgression and eternal punishment? Tell me another thing. How long must a man commit murder, to deserve to lose forever his natural life? Cannot a person entail on others lasting misery by a momentary act? By the midnight torch can he

not in one hour cast a family naked upon the world for life? And if the wickedness of an hour can fix lasting misery, on whom should that misery fall rather than on the culprit himself? Sin has applied its torch to the kingdom and throne of God, and sought to destroy in one hour an infinite and endless good: and shall its punishment be limited by the time taken up in sinning? or shall it be measured by the duration of the good sought to be destroyed?

Will you say that you sinned in a *finite* nature, and cannot deserve an *infinite* punishment? But you sinned against an infinite God: you sought to destroy an infinite good. And while your punishment, in every stage of it, is finite in degree, to comport with your finite nature, it ought to be infinite in duration, to comport with the dignity of the Being and the worth of the good you sought to destroy.

Will you plead that you were no worse than others? And what of that? Can the rebellion of others justify yours? Did God allow you to go with the multitude to do evil? Did not his law insulate you and bind its authority upon you as an individual? The obligation was not a company concern; and the failure of others ought not to have produced a failure in you. What is Judas the better for the sin of Cain or of Satan?

Will you say that you were beset with strong temptations? But the temptations were purposely appointed for the trial of your obedience. They were an experiment to test the temper of your heart.

Without a temptation it could not have appeared by any outward act whether you loved God or idols most. Temptations did not make your heart what it was; they only brought it out to view. Had your heart been right with God, they would have made no more impression upon it than they did upon our Saviour in the wilderness. Your own depravity gave them all their power.

Will you say, in vindication of your errors of doctrine, that others, wiser than you, betrayed you into them? But what right had you to believe fallible men when you had the word of God in your hands? In whom did God command you to trust, in himself or in blinded worms? But you say, they interpreted Scripture for you and made you think that their errors were supported by the Bible. Aye, had your heart been in love with truth, that truth lay so plain on the sacred page, that, with diligent attention to the Scriptures, it could not have been mistaken under any disguise.

Will you plead that you had many good desires and did many good actions? And what of that? Will the good actions of a murderer exempt him from execution? Will the payment of a new debt extinguish the old score? Was there any thing more than was due for the time being in any of your good desires or works? But what if it shall appear that in God's account you never had a good desire nor performed a good action? What if it shall appear that all your desires were selfish, or at best the motions of natural and neutral affections, and that all your actions had no higher character,

being prompted by no higher motives? What if it shall appear that your "plowing" was "sin," and that your very "sacrifices" were "an abomination to the Lord?" And all this *will* appear against every unregenerate man.

Will you say that you did not know God? But "the heavens" declared "the glory of God, and the firmament" showed "his handy work." God stood expressed before you in all his works, but more gloriously in his word. Why then did you not know him? Because you believed not, and "the god of this world" had "blinded" your "minds." But did you never read that "he that believeth not shall be damned?"

Will you say that the Holy Spirit never strove with you? What then made you so often solemn in your childhood? What forced you into the secret corner to pray? What, in maturer years, pressed you with eternal realities when you stood by the grave of a departed friend, or sat under a soul-searching sermon? Was it less the Spirit of God because he wrought by means? By means he generally works. Ah, had you listened to his voice, had you cherished his suggestions, you would not have been in this condition now.

Will you say that christians and ministers did not warn you? Say not that again. We are witnesses that they have often wept over you and pleaded in your ears with a bleeding heart: but nothing could move the dead. You know not how many tears they have shed for you in secret. But you would neither weep nor hear. O if they could have prevail-

ed, how eagerly would they have snatched you from destruction. But they could not prevail, and you have come to this.

Will you come out at last and boldly charge the blame upon God? Will you say that you received your evil nature from him,—that he gave you passions and appetites which betrayed you? Here I cannot hold my peace. Is infinite rectitude to be thus assailed? All as false as perdition. "This only have I found, that God hath made man upright, but they have sought out many inventions." In his great bounty he gave you appetites, that you might relish creature good. But did the power of relishing bind you to turn the creatures into idols? This was because you loved not God. Passions he gave you, but not such passions as would lead you astray. These sprung up from the selfishness of your hearts. Supreme regard to your own gratification changed every relish into an ungovernable appetite,—every desire into a domineering passion,—every thing loved into an idol. Whatever in your nature was more infirm than creatures necessarily possess, grew out of that supreme self-love. That, and not God, was the cause of all: and for that you alone were to blame.

Will you plead that you *could not* love God, that you could not repent and believe, that you could not change your own heart? All this is saying that you had a heart so desperately wicked that it would yield to no motives. But in such a temper lay your whole guilt. It *could* lie no where else. Your words and actions were no further sinful than as

they were dictated by such a heart. Separate from the heart they had no moral nature. If the wickedness of your *heart* is excused, all sin is excused. If this is not worthy of punishment, nothing is worthy. If this is not an evil deserving of God's displeasure, there is no moral evil, there can be none, and no creature can possibly be formed capable of sinning. If then God may not punish you for the evil temper of your heart, he can no longer exercise a moral government.

Will you say that you were excluded by God's foreknowledge and decree? But pray, if God foresaw that *you would* reject the Gospel, how did that *compel* you to reject the Gospel? He foresaw that you would do it freely and of your own accord, and you did it as freely as though it had not been foreknown. And as to a *decree*, he never decreed to *compel* you to reject the Gospel; he only decreed to let you alone. And if he may not punish those whose wickedness he foresaw, and whom he determined to leave to themselves, he must either cease to foreknow or foredetermine, and thus cease to be God, or renounce all right to punish, and thus give up his moral government.

Will you say, It is hard for a creature to be brought into existence without his own consent, and then be made eternally miserable? "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" If God may not create intelligent beings *without their consent*, he may not create them at all. And if he may not punish the

wicked after he has created them, he may not exercise a moral government. All those pleas which go to deny the right of God to maintain a moral government over his creation, must be false, presumptuous, and at open war with him.

Will you say, Why did he suffer me to sin? But was God obliged to fix and proclaim the principle that no creature should ever be suffered to sin? Had there been no sin there could have been no punishment; and if no punishment, the penalty of the law could never have been executed. And if God had given out that the penalty of the law was never to be executed, the penalty would have been annihilated and the law turned into mere advice, and the whole machinery of a moral government would have been dissolved. Or take the subject in another view. Was God obliged to forego all the illustrations of his character, and all the increased happiness of the universe, which have resulted from the existence of sin? Had not the great Proprietor of all things the best right to determine how far to restrain and how far to leave his own creatures? And could not infinite *wisdom* judge as well as you? "Nay but, O man, who art thou that repliest against God?"

Will you say that there is no need of so much severity; that God could have made the universe happy without your destruction? And have you an eye that can look through eternity and infinity and judge better than God? Can you teach him what is necessary for the public good? He has settled it, with all his infinite wisdom and benevolence,

that your destruction *was* necessary to the general happiness. Until you become wiser than God, and have detected him in a mistake, never use that plea again.

Abandoning all these horrible charges, will you at last cast yourselves down and say, *I cannot bear it?* Ah, you should have thought of this in season, when you were going on unconcerned in sin, and turning a deaf ear to all the warnings and entreaties of God; when all heaven and earth could not rouse you to a serious thought. Poor soul, I know you cannot bear it: and why did you not think of this before? But if you cannot bear it, neither can God bear to give up the order of the universe for you. He once pitied you and labored to save you, by means which have filled all heaven with astonishment and the Church on earth with tears. But now "he that made" you "will not have mercy on" you, "and he that formed" you "will show" you "no favor."

What more will you say? I insist again on an unwavering answer. Come, bring up your mind to a point and tell me, What more will you say? Ah, you will be "speechless." "Every mouth" will "be stopped, and all the world" will "become guilty before God." You will clearly see that you deserve nothing better than eternal fire and everlasting contempt. And when you see things in this light, what mountains of guilt will crush you down. If you had committed murder and felt that you deserved to die, what an amazing pressure of guilt would sink you to the earth. What then when you

feel in your inmost soul that you deserve everlasting burnings? Ah, it will be an awful day. No language nor imagination can reach the tremendous reality. Why will you not think of it in season? Why will you not fall down at the feet of Christ and cast your poor, sinking souls on him? On him was laid the weight of all your guilt, if you will but flee to him with a bleeding and believing heart. O come. "Why *will*" you "die?" Why *need* you die? There is plenty of "balm in Gilead," "without money and without price." Why will you not make it your own? After all the terrible views we have taken, there is no need that you should perish. You are reprieved for a season that a full and free offer of pardon might be made you. It is most sincerely made. With all your tremendous guilt, you shall be as welcome to mercy as the least sinner on earth. There is no malice in God. There was pity enough in him to send his only begotten Son to die for you. He is in earnest in making you the offer. It is not merely made to others in your hearing: he means *you*. There is nothing in the way of his receiving you,—nothing in the law, nothing in your guilt,—if you will only return. Come, for "all things are ready." God is ready; Christ is ready; the Holy Ghost is ready. Angels, and "the spirits of just men made perfect," stand ready to catch the joy and circulate it through all heaven. Are *you* ready? O come.

SERMON XIII.

THE STRAIT GATE.

LUKE, XIII. 24.

Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in and shall not be able.

It is a matter of unspeakable joy that while devils are left without hope, a way is opened for self-ruined man to pass from the deepest pollution to spotless purity,—from the lowest depths of guilt and wretchedness to everlasting happiness and glory. It becomes us with gratitude to raise our heads from pillows of despair wet with tears, to inquire after this glorious way of escape. It is said that Christ is "the way,—the truth, and the life;" but when we read that "strait is the gate and narrow is the way," this is not to be understood of the Author of salvation, but of the conditions of life. Christ is not a narrow way, but wide enough for a whole world to go abreast. But the course of holiness, self-denial, and conflict, through which we must

pass, this is a strait and narrow way. The gate intended is not regeneration, but the whole course of labor and watchfulness through which we must enter into the kingdom of heaven.

In regard to the term *strait*, there are two English words thus pronounced, though very different in their form and signification. One is opposed to *crooked;* the other, which is here used, signifies *narrow* and *difficult*, which is also the meaning of the Greek word employed in the passage. The text therefore may be paraphrased thus: Strive, (or *agonize*, as the original word imports,) to enter in at the narrow and difficult gate; for many shall seek to enter in and shall not be able.

My first inquiry is, In what respects is the way to heaven narrow and difficult? It it *difficult* as it is obstructed by all the corruptions of the heart and all the appetites of the flesh. Every step is in direct opposition to the whole current of depraved nature. It is difficult as it is overspread with briers and thorns. "Through much tribulation" we must "enter into the kingdom of God." Indwelling sin causes much trouble, and gives frequent occasion for the application of a Father's rod. It is difficult as it is beset with spiritual foes. A world full of temptations, and two worlds full of tempters, do all they can to render the way impassable.

It is *narrow* as regards the matter of duty. The world are more loose in their ideas of holy-living, and contemn as superstitious that precision which christians observe. In numberless instances they think that if they believe or act so and so it is well,

and if in a contrary way it is no matter. But the Scriptures represent the course of duty as a narrow line between two extremes, the least variation from which brings one upon forbidden ground. Take for instance the following examples. On the narrow line lies a righteous liberality to the poor; near this on one side lies unfeeling parsimony, and on the other, a kind of charitable dissipation. On the narrow line lies a holy economy in the management of our temporal affairs; near this on one side lies indolent neglect, and on the other, that "covetousness which is idolatry." On the narrow line lies a virtuous wish to live peaceably with all men; near this on one side lies a proud independent spirit which is too willing to give offence, and on the other, that time serving temper which loves "the praise of man more than the praise of God." A modest deference for the opinions of superiors is the narrow line; the extremes are, self-willed assurance on the one hand, and on the other, that implicit reliance on others which shuns the labor of searching and deciding for one's self. There is a Gospel charity which, in regard to the character of others, "hopeth all things;" the extremes are, a censorious spirit on the one hand, and on the other, that licentious liberality which equally embraces infidels and believers. A holy fear of God is on the narrow line; on one side of which lies a disgusting familiarity, and on the other, a slavish dread. A proper dependance on the mediation of Christ is the narrow line; the extremes are, on the one hand, a dependance on works, and on the other, that ex-

clusive dependance on Christ which dispenses with personal holiness. On the narrow line lies a suitable dependance on the divine Spirit for light and life; near this, on one side, lies a proud reliance on our own powers, and on the other, that exclusive dependance on the Spirit which sets aside the use of our own faculties. Now in all these and many other cases, the line of duty between the two extremes is very narrow, and the least variation from it is sin.

I do not say that the way to heaven is as narrow as the line of duty. Wo to us if it were. But in comparison with the highway of open sin, and even with the latitude which many professed christians allow, it is very narrow. Without an habitual walk in this narrow way there is no salvation.

The way is narrow in another respect. *Fatal* mistakes are incessantly made by a seemingly small variation from the true line. There is but one narrow path between the barren heaths of formality and the wild precipices of enthusiasm. Close on one side lies the speculative religion of the formal hypocrite, and as close on the other, the warm hypocrisy of the self-inflated enthusiast. Some defect at bottom, which is so subtle as to be out of sight, may turn the whole of one's religion into hypocrisy; and then, though it lies so near to true religion that no mortal eye can distinguish between them, it is worse than nothing.

After this view of the narrowness and difficulties of the way, it is not to be wondered at that so many seek to enter in and are not able. Yet this

warning is very seasonable to us whose eternal all depends on finding the right way to life.

It deeply concerns us to know why so many seek to enter in and are not able. This is my second inquiry. The difficulties of the way, already mentioned, are indeed so many reasons; but there are others which belong to the seekers themselves.

The first of these is ignorance of the qualifications required. Some think it enough to be born in a Gospel land, and to have the general name of Christians in distinction from Mahometans, Jews, and pagans. Others, a little above this, think it sufficient to be baptised and to exercise a speculative faith. Others, not satisfied with this, imagine that if outward morality be added it is enough. Others, not content even with this, suppose that a profession of religion and a general attendance on means will supply the defect. Others know not what doctrines they ought to believe, and possessing a wrong creed, imagine that their salvation depends on propagating what will at last appear to have been "damnable heresies."

I say then, it is not enough to be born and brought up in a Gospel land. This distinction had the Jews, who, according to our context, will another day urge that they have eaten and drunken in Christ's presence and that he has taught in their streets. It is not enough to be born of pious parents and to be dedicated by them in baptism. The Jews gloried in having Abraham for their father, and seem to have calculated on some favor from him at the last day; and it was to destroy this confidence that the

rich man was represented as crying to Abraham in his extremities and crying in vain. And it was to convince them that it was not enough to be the children of the circumcision, that our Saviour declared in the context, "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob in the kingdom of heaven, and you yourselves thrust out." Yes, many children in that day will see their pious parents forever separated from them, and feasting at the immortal banquet from which they are eternally excluded.

It is not enough to exercise a speculative faith. "Devils—believe and tremble." It is not enough to attend on the means of grace. It was said of the wicked Jews, "They seek me daily and delight to know my ways, as a nation that did righteousness and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God." It is not enough, like the young man in the Gospel, to cleanse the outside of the cup and platter. Such decent people, who put morality in the room both of Christ and of the new birth, will as certainly fail as infidels themselves.

It is not enough to be awakened and to seek salvation with a selfish heart. Some who are thus think that now they are the objects of God's special regard. But doubtless there are many now in hell who were as much awakened and sought as earnestly as they. It is not enough to obtain a hope, and even to be very confident of one's good estate. None had greater confidence than the self-righte-

ous Jews. And it is more than possible that some now present will hold fast their confidence until and through a dying hour, and then, when flushed with high hopes of entering the heavenly gates, will suddenly find themselves sinking in everlasting burnings. It is not enough to enter into covenant with God and to belong to the visible Church. This distinction had the Jews, and they reckoned on it as that which rendered them the peculiar favorites of heaven. Yet our Saviour forewarned them that many would come "from the east and from the west,—from the north and from the south, and—sit down in the kingdom of God," while "the children of the kingdom" would "be cast out." And there may be some present who think it enough to belong to the visible Church and to preserve a fair exterior. But do they not know that tares grow in every field? And none are more likely to be of this description than those who lay so much stress on a mere profession.

Thus far in regard to mistaken notions of the qualifications for heaven. But there is a second class of reasons why so many seek to enter in and are not able. There are those whose speculative opinions are correct; who believe in the necessity of regeneration; who are themselves awakened, and tremble like Felix, and weep like Esau, and make long and frequent prayers like the Jews, and reform their lives like Simon Magus, and like the young man in the Gospel are conscientious in their general conduct; and yet are of the number of those who seek to enter in and are not able. What can

be the cause of preventing these, it is of the last importance for us to know. I say then, that their failure is not to be ascribed to *a mere want of earnestness*. Although in general the unregenerate exhibit a criminal indifference to their salvation, which, among other causes, prevents any successful effort; although it is true in all cases that "the kingdom of heaven" is taken by "violence;" yet it is not true that the carelessness of sinners is in such a sense the only cause of their failure, that they would certainly succeed if it were removed. There must be an alteration not so much in the *degree* as in the *nature* of their violence. There are two radical defects attending all their strivings; one, that they do not strive after *proper objects;* the other, that they do not seek their own object in a *proper way*.

The first defect is that they do not strive after proper objects. That which they supremely seek is their own happiness,—a happiness entirely separate from the kingdom of God and from all benevolent enjoyment. To be more particular,

(1.) They do not strive with direct desires to escape that in which the curse of the law essentially consists, namely, *banishment from God*. Possessing a general notion that hell is a place of misery, they would gladly avoid that: but the thought of being banished from God, if that were all, would give them but little trouble. With the same heart they have been content to live without him for many years; and if they were sure that no conscience would disturb them, and that no other punishment

would assail them, they would be content to live without him to eternity. Therefore,

(2.) They do not seek after a proper *kind* of *happiness*. Could they obtain an eternal residence in a place where they might forever revel in carnal enjoyments, they would have no desire after the christian's heaven.

(3.) They do not strive with direct desires after *holiness*. They desire holiness just as a sick man desires a disagreeable potion needful to the restoration of his health. Did they believe that they could be as happy without it as with it, they would no longer desire it.

(4.) They have no regard for the glory of God, and care not what becomes of him or his kingdom provided they can be happy. And is the infinite God obliged to regard *them?* Therefore it is that they pray without being heard, and strive without entering the strait gate.

The other defect is, that they do not seek their own object in a *proper way*.

(1.) Not with brokenness of heart. They apply to God for infinite blessings without being truly sorry for the injuries they have done him. And while all these injuries are fresh in his memory, and their impenitence and self-justification are distinct in his view, can it be thought that he will regard their prayers? Is this the manner of *men?* Would any human being receive and oblige another under such circumstances? Would you do it yourself, O complaining sinner? I know you would not. How just then that you should be treated as

you would treat others. Until therefore you repent of your sins, not from fear of punishment, but from filial regard to him whom you have offended, you may forever seek in vain.

(2.) They do not strive with an humble sense of their own unworthiness. As vile as they have been, and as impenitent as they still remain, they do not feel utterly unworthy of the blessings they ask. When they have performed some outward duty in a poor wretched manner,—in a manner that deserves eternal rebukes,—they think they have atoned for all their abuses of infinite majesty and goodness, and moreover have laid God under obligations, —obligations to confer, not small favors, but the infinite blessing of eternal life. And under pretence of *asking*, they come to *demand* this as their due, and feel as though they should be injured if denied. And when for a time God withholds, their hearts rise against him as a "hard master," reaping where he has not sown and refusing to pay his laborers their honest wages. And such presumption they call praying. But a creature that deserves to be trodden down into shame and everlasting contempt, must come down to lower grounds than this before he can prevail with God. This leads me to remark,

(3.) That they do not seek in the name of Christ. Although his name is on their tongue, yet in their heart they do not approve of him as the only ground of salvation, nor do they believe him to be such, but look to their own duties as the meritorious ground of all. Thus they set aside the very pith

and marrow of the Gospel. And while thus, to what purpose are all their strivings? As well might devils attempt to break prison and escape, as human sinners to enter into life while they reject the only Saviour provided for men.

These are some of the reasons why so many seek to enter in and are not able: for it must be remembered that no one is "crowned" in this contest "except he strive lawfully." The noting of these defects will enable us to discover the true manner of striving. Now awake to this. We must seek proper objects and seek them in a right way. In striving for happiness we must seek that which consists in contemplating God and the prosperity of his kingdom. The misery most anxiously shunned must be that of banishment from God. We must seek with direct desires after holiness, and aim supremely at the glory of God. All this must be done with a broken heart,—with an humble sense of utter unworthiness,—with entire dependance on the atonement and righteousness of Christ,—and with supreme love to God. We must seek with earnestness, with dilligence, by faithful attendance on all the means of grace, in a course of universal obedience, and with perseverance until death.

I will now suggest some reasons which urge to this course of seeking.

(1.) It is the express command of Christ. This is plain from the text, and decides it to be our indispensable duty which no plea of inability can put aside. And if we will not obey, it unavoidably remains for us to reap the awful fruits of disobedience.

(2.) From the very constitution of things, without thus striving we can never win the prize. There is nothing of any value which we can hope to obtain without striving for it. Though all things come from God, yet he does not give them in a way to set aside the use of our faculties. Would you obtain science or wealth or honor, you must acquire them by exertion. So if you would gain a knowledge of God and a victory over yourselves, you must obtain them by holy exertion.

(3.) Another argument may be drawn from the value of the prize. This is nothing less than redemption from eternal pollution and misery, and exaltation to the everlasting glories of heaven; compared with which all that the world holds out to attract our attention are but weeds and dirt. And will rational beings wear out life in toiling for these, and madly neglect that which in value exceeds all estimation,—which in duration has no end?

(4.) "Many—shall seek to enter in and shall not be able." It was not without reason that our Saviour urged the necessity of putting forth all the powers of the soul, from the consideration of the great difficulties in the way,—difficulties which many with all their efforts will never be able to surmount. A nature in league with sin, a treacherous heart, a frowning and ensnaring world, and a subtle devil; these are difficulties which the strongest find it hard to overcome. And "if the righteous scarcely" are "saved," where shall the stupid, inactive sinner appear? If the difficulties are so great that thousands who seek to enter in are not

able, what will become of those who sleep out life in carnal security? If in time of war, many strong men, with all their exertions, are crushed by the rushing foe, what will become of those who are asleep on the field of battle? When such difficulties obstruct the way, what infatuation has seized on those who, like Jonah, are slumbering in "the sides of the ship." Hark! how the storms beat and break around you, and you are fast asleep! Arise, O sleeper, and call upon your God, that you perish not in the waves.

(5.) It is another reason for striving, that, notwithstanding all these difficulties, they who "strive lawfully" will certainly be "crowned." In numberless instances men will strive earnestly when the issue is very uncertain, and when the thing sought is of little value; and will they neglect to strive here, where the strife will be crowned with certain success, and where success will make them for eternity?

(6.) Comparatively speaking, there is nothing else worth striving for. And indeed without a comparison, no other pursuit but that which leads to immortality is worthy supremely to engross the powers of a rational soul, or worthy to have been the object for which that soul was formed. Such a wonderful substance was never created to exhaust itself in the pursuit of toys. In any other respect than as related to eternity, these things are unworthy of its attention. And shall we waste ourselves in pursuit of these vanities and neglect the heavenly prize? No, my brethren, if we will not strive for

this there is no further use for our powers ;—we have nothing more to do on earth ;—and like the worm which winds itself in its web when its work is done we may as well fold up our arms and lie down and die.

(7.) Consider, ye who need such arguments, how much God and the Lord Jesus Christ have striven for your salvation ; how much the holy angels in their ministrations to the Church; how much have ministers and christians. And shall heaven and earth conspire to pluck you out of the pit, and will you lie still and refuse to help yourselves ? Has all this zeal been employed about a worthless thing that you are so indifferent about it ? O man, that hast an immortal soul within thee, why so regardless of thine eternal destinies when heaven and earth are so solicitous for you?

(8.) Attend to the awful consideration suggested in the context. With a solemn accent our Saviour assured the Jews, that the time would come when the gate of the kingdom would be forever closed ; when they would stand without and pray for admission, but in vain ; when, with "weeping and gnashing of teeth," they would see Abraham, Isaac, and Jacob in the kingdom of God, and themselves thrust out. Ah, who can sketch a glimpse of that distressing scene,—when the die is cast once and forever ; when the door of the kingdom is shut and there is no more entering in ; when sinners shall look away through their tears and behold their former companions in heaven and themselves forever thrust out ; when they shall see their pious parents

"afar off," with an impassable gulph fixed between them, and shall beseech them by all their former love to send them one drop of water to cool their tongue, and shall find them deaf to all their entreaties. O children,—sinners,—old and young,—will not this be a most distressing hour? *Hour*, did I say? a most distressing *eternity*.

Are there any present under the calls of the divine Spirit? You see why you have so long striven in vain, and how you may strive to better purpose. The present is the crisis of your existence, and probably good and bad angels are anxiously watching the issue. Do not calculate too confidently on a change in your favor, and thus relapse into stupidity. Thousands have sought as earnestly as you to enter in and have not been able. Cast down the weapons of your rebellion at once and submit to God. Can you bear the thought of being at last in the condition which has been described?

It is painful to disturb the ashes of the dead;—but are there not some present who in former months or years were awakened by the Spirit of God, but relapsed into stupidity, and cannot now be moved by all that is passing before their eyes? Wretched men! you little know how they who understand your case tremble for you, lest you should be of the number of those who sought to enter in and were not able. There is reason to fear that your eyes will never more be opened. But if they are not forever sealed, open them this once before you die, and behold the dangers among which you are sleeping secure. Could you see one who was

known to be abandoned of God, with what feelings would you regard him! And yet how know you but this is your condition? Many, for resisting the Spirit as you have done, have been sealed over to destruction. But if your fate is not already fixed, it is in imminent danger of soon becoming so. O that one could speak so that the dead would hear: "Awake, arise, or be forever fallen."

One word to professing christians. Many of the visible church will seek to enter in and will not be able. Many will go down from sacraments and confident hopes to everlasting burnings.

Let impenitent sinners of every description attend. I could hope by this time that you are all convinced of the importance of striving for the kingdom of heaven first or last; but when will you begin? You have often had this conviction, but being disposed to delay, it has passed off like "the morning cloud and—early dew." Thus it has doubtless been with thousands now in hell. Take care that delay does not prove *your* ruin. After all, this is the rock on which many of you will probably split. But will not some, wiser than the rest, be induced to escape to day? The Saviour's arms are yet extended to receive you. The compassions of God say, Come. O come, for why will ye die?

SERMON XIV.

GOSPEL DESPISERS PASSED BY AND THE HEATHEN TAKEN.

MAT. VIII. 11, 12.

And I say unto you, that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

This was originally spoken with reference to the rejection of the Jews, (who by profession and dedication had constituted the visible kingdom of God,) and the calling of the Gentiles. The occasion was this. When Jesus, at a certain time, entered into Capernaum, a centurion, (a Roman officer who commanded a band of a hundred soldiers,) who was himself a Gentile, came to him and entreated him to heal his servant. And when Jesus promised to go with him the centurion replied, "Lord, I am not worthy that thou shouldst come under my roof, but speak the word only and my servant shall be healed;" and subjoined what imported that diseases

were Christ's servants to go at his command and to come at his bidding. When Jesus heard this "he marvelled, and said to them that followed, verily I say unto you, I have not found so great faith, no not in Israel." There is a stronger confidence in me in this Gentile centurion, than I have found in the whole Jewish nation. These frequent instances of Gentile faith were tokens that the time was approaching when the Gospel and the sanctifying Spirit would be extended to the heathen. And the occurrence of such a remarkable instance was a fit occasion, not only to allude to that approaching event, but to introduce another which in the purpose of God was coupled with it, to wit, the rejection of the Jews. As our Saviour said to the chief priests and elders on another occasion, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof;" so here "I say unto you that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

The time has come when the heathen, after being mostly neglected for fifteen hundred years, seem about to be called in. And is it not to be feared that, as it happened in the beginning of the Gospel, the kingdom of God, when carried to the heathen, will be taken from many who have long abused it,—from many of our baptised youth who are emphatically the children of the kingdom? This is a question

which ought to awaken a solemn concern in those who have long rejected the Gospel.

It has been a principle of the divine administration to take from men the Gospel which they have long and egregiously abused. This was exemplified in the remarkable instance to which our text alludes. The Jews had been a nation brought up among prophets and Scriptures and divine ordinances.—They had abused these privileges by continuing in unbelief. God had shown himself long suffering towards them. But when the point was reached beyond which endurance could not be carried, he stripped them of all their distinctions, burnt down their temple and cities, banished them from the land given to Abraham, abandoned them to unbelief, ignorance, and vice, and altogether took his kingdom from them. This was exemplified also in the case of the seven churches of Asia. They had been planted and watered by the labors of the apostles. They were flourishing and exemplary and greatly beloved. But ere the apostolic age had run out, most of them began to decline in piety; which drew from the risen Saviour those messages of reproof and warning contained in the second and third chapters of Revelation. To the Ephesian church he said, "Remember—from whence thou art fallen and repent and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place." To the church of Pergamos he said, (in reference to a part who had run into error and were tolerated by the rest,) "Repent, or else I will come unto thee quickly and will fight

against them with the sword of my mouth." An equally severe threatening was directed against a part of the church of Thyatira. To the church in Sardis he said, "If—thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." To the church in Laodicea he said, "Because thou art lukewarm and neither cold nor hot, I wiil spue thee out of my mouth." The churches of Smyrna and Philadelphia were only commended. And what now is the state of those seven churches and their cities? "Ephesus," says one, "is now venerable for nothing but the ruins of palaces, temples and amphitheatres.—The town is merely a miserable village, the habitation of herdsmen and farmers, living in low and mean huts, sheltered from extremities of weather by mighty masses of ruinous walls. All the inhabitants—amount not to above forty or fifty families of Turks, without one Christian family among them."* Pergamos "is now an inconsiderable place, thinly inhabited."† At Thyatira "there now dwell about four or five thousand Turks, in a good air and soil, but amidst multitudes of ancient ruins, and in a condition sufficiently wretched."‡ At Sardis "there still remain some vestiges of Christianity.—But since the place fell into the hands of the Saracens and Turks, it has gradually dwindled; and nothing now remains but a tolerable inn, some cottages for shepherds, and heaps of old ruins."‖ "Laodicea is not only unchurched, but is a

* Rees. † Rees. ‡ Brown. ‖ Brown.

mere desert, with some ruins scarce sufficient to mark that ever such a city was in the place."* Philadelphia and Smyrna, which were so commended in the Revelation, alone retain any considerable respectability. Philadelphia "was very considerable when the Turks took possession of it."† It is now "the see of a Greek bishop," and "contains about two thousand christians and twenty-five places of public worship," though it is "meanly built and thinly inhabited.—Many parts of the ancient walls remain, but with large chasms."‡ Symrna alone, so highly praised by the risen Saviour, remains a flourishing city. It contains "about 130,000" inhabitants; of whom "about 70,000 are Turks,—10,000 Jews" and 50,000 Christians. It is a well built city and carries on an extensive commerce with all the world.‖

Thus five of the seven churches, (the same that were reproved in the Revelation for their abuse of Christian privileges,) have all been brought to ruin or to a state of great degradation, and the whole have been given into the hands, first of the Saracens, and then of the Turks. Indeed this has been the case with the whole Greek church, except its northern limb which lies in the Russian empire. All the rest, for the abuse of the Gospel, has been overrun by the Saracens and Turks, abandoned by the Spirit, debased by oppression, and left in the grossest ignorance and vice. This is the case with all the churches mentioned in the New Testament

* Brown. † Rees. ‡ Worcester. ‖ Rees.

except that of Rome. What an awful lesson to the abusers of the Gospel!

It is a remarkable and very solemn circumstance, that the *time* when the kingdom of God was taken from the Jews, was when it was carried to the heathen. God would not leave himself without a kingdom on earth, and therefore he would not call the Jewish nation to a final and decisive account for the abuse of their privileges, till he was prepared to adopt another people; according to the principle involved in the sentence against the Jews, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." These two events being coupled together in the predictions, every instance of Gentile faith in the time of our Saviour's ministry, was an alarming symptom of the approaching rejection of the Jews. Nor was that the only instance in which God had decreed to make his judgments on Gospel despisers to synchronize with the call of the heathen. Such a concurrence of dates was to happen in the age which has now opened, so far at least as respects the arraignment of the Romish church. The Catholic world have for ages grossly abused the Gospel. They have reduced it to a system of state policy and of gross superstition, to render it an engine to govern the multitude and to gratify the ambition and avarice of their spiritual lords. Never since the days of the Pharisees has the Gospel been so arrantly perverted. To illustrate the human heart and his own patience, God resolved to bear with their increasing corruptions for 1260 years.

But the time to remove their candlestick out of its place was fixed. And it was fixed to the time when the Gospel should be generally carried to the heathen. Look at this. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people; saying with a loud voice, Fear God and give glory to him, *for the hour of his judgment is come*.—And there followed another angel saying, Babylon is fallen, is fallen." By Babylon here the whole Protestant world understand Rome, including the entire Catholic church and the civil governments which support it. The judgment is set forth in so close a connexion with the evangelizing of the heathen, that the thorough entrance on missionary exertions becomes an infallible sign of its approach. Indeed both events have begun, and began the same year. In 1792 the first missionary society in the modern series was formed, and the same year the blood began to flow in Catholic countries, which continued for more than twenty years, and went far towards breaking down the power of that church. Whatever intermissions may take place, it will continue to flow until the whole civil and ecclesiastical structure of those nations is completely subverted. Long ago God took from them in a great measure his Spirit, and now he will take from them the form of their church and of their government. This is the judgment to be inflicted on a hundred millions who bear the Christian name, comprehending something like

one half of Christendom; and this is the age in which the destruction was to be announced by missions to the heathen. Is not this a solemn age? The going forth of missionaries and the calling in of the heathen, are a public token that the time is at hand when nearly one half of the Christian world, for their abuse of the Gospel, are to be completely unchurched, and to lose the whole structure of their ecclesiastical and civil state.

Is it not time for Gospel abusers in Protestant countries to tremble? One general feature of the present age is, that while with one hand God gathers in the heathen, with the other he will strip and dash those miserable men who have long slighted their birthright. Is this justice to be confined to Catholic countries? He wishes in this age to make a display of himself on earth as being such a God: must he necessarily confine his displays to countries under the influence of the church of Rome? He will indeed hold up those countries to the view of the whole world, and make his dealings with them to be seen and understood by all enlightened nations to the end of time; but will he not pursue the same course, in a greater or less degree, with sinners of the Protestant faith? I hope it will not be found necessary at this late day to break up any of our orthodox churches. And yet such facts have occurred, even in our own land, within a century. They occurred after the great revival of religion in the days of Whitefield. But even if such facts are not to be repeated, may we not expect that the influences of the Spirit and the higher bless-

ings of the Gospel will be taken from many individuals who have long abused their privileges? May we not expect that this will happen to many of our baptised children? This brings us to the very point of distress. How many of our dear youth who have been consecrated to God and nurtured in the lap of piety, and over whose unhappy state many a parental tear has flowed, still remain stupid in sin and carried away with the world. They come to the house of God and hear, but nothing which they hear affects their hearts. They come to the domestic altar, but half of the time their hearts, with the fool's eyes, are in the ends of the earth. They repeat their prayers in secret; (surely children who have been devoted to God cannot neglect the forms of prayer:) they repeat their prayers in secret, but it is only with their lips, while their hearts are far from God. They read the Bible, but it is to them a sealed book, and they have no realizing sense that what they read is the word of God. They pay a decent respect to the sabbath: (surely baptised children cannot profane the sabbath by rambling the fields or reading newspapers, or by worldly conversation:) they pay a decent respect to the sabbath, but they have no relish for the proper employments of the day, and are often ready to say, "What a weariness is it." They see the supper of the Lord set forth, but their seats are empty at the table. They see other children brought in the arms of their parents to baptism, but it is with no deep impression of their own baptismal obligations. The Spirit of God has called them, but this sacred

influence is rejected. They have heard that a Saviour died for them, but they are penetrated with no love or gratitude to Christ. Their heavenly Father heaps daily and hourly mercies upon them, but they never once sincerely thank him. They have committed millions of sins, each of which deserves eternal fire, and yet they never repented of one. They carry about in their bosoms hearts of enmity against God, and yet they are no more concerned than though they had nothing there but love. They lie under a sentence of eternal death, and yet they can dance along the road of life with as much glee as if they were going to heaven. Though heaven threatens and calls and invites, their whole concern is after the world. All their joy lies there and all their trouble springs thence. Their hearts are stupid and hard and full of unbelief. And they are growing harder every day. Formerly, when they attended funerals or heard awakening sermons, they would tremble; but now they can see and hear with comparative indifference. All this time the privileges which they thus abuse are marked with the price of blood. All this time they are surrounded with advantages which not one child in a hundred ever enjoyed. And have we no reason to tremble for them? Have we no reason to fear that God, wearied out with their obstinacy, will withdraw his influence from them altogether and carry it to heathen children? Have we not special reason to fear this in reference to those who were once awakened and have gone back? Why should we not fear and tremble? We see the children of other

Christians, and even of some of the best of men, living and dying without religion, and even becoming profligates. There were the wicked children of Noah, of Job, of Abraham, of Aaron, of Eli, of Samuel, of David, of Hezekiah, of Josiah, and of many eminent Christians and Christian ministers in modern times. There is no certainty in respect to any that they will be saved because they have pious parents and have been dedicated to God. But on the contrary, we have great reason to fear that in many instances, for their long abuse of privileges, the Spirit will be taken from them and given to the children of the heathen. The Spirit of God ordinarily moves so far in a line with nature, that what nature would seem most likely to produce, more generally takes place under his influence. Now to pagan children the Gospel is new, and on that account more affecting. Its wonders break upon them and arrest their attention to many things which are passed over by children accustomed to them. Their hearts moreover have not been hardened by listening to its sound without regarding it. On these accounts the Gospel, according to the course of nature, is more likely to take strong hold of pagan children than of those who have grown up in unbelief under its light. And the Spirit, moving in a line with nature, is more likely to make it effectual to their hearts when the way is suitably prepared. Something of this may be the meaning of those words, "Wo unto thee, Chorazin;—for if the mighty works which were done in you had been done in Tyre and Sidon, they would

have repented long ago :" and " if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."

All this is said without reference to the abandonment of Gospel despisers by a judicial sentence. But this also is to be reckoned upon. In many instances the resistance of the Holy Spirit becomes the unpardonable sin. On all these accounts it may be calculated that heathen children are more likely to be brought in by Christian preachers, than some of those who have long resisted the calls of the Gospel, the tears of parents, and the prayers of the Church. And so it will happen that " many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness." Many of the poor Osage children will be gathered in,* while many of the children of the covenant will be cast out. The squalid sons of the southern islands, the sable sucklings of Ethiopia and India, will sing hosannas to the Son of David in the high courts of heaven, while many of the children of our prayers will be cast out into outer darkness. Ah, when they shall look up and see the children of the forest enjoying the bliss of heaven while they are cast out, there will indeed be " weeping and gnashing of teeth." When they shall look up and see their pious parents in heaven, and find themselves confined to the society of devils, ah, will there not be " weeping and

* The congregation had just been assisting in sending a mission to the Osages.

gnashing of teeth?" When they shall look up and see that father who used to bend over them with so much solemnity when he warned and entreated them, and that mother so full of tenderness and love when she took them aside for prayer, ah, with what agony will they cast themselves on the fiery pavement and tear their eyes and curse their folly and wish ten thousand times that they had never been born. O my dear children, you have done something to send the Gospel to the poor Indians, and the children of those heathen are coming in: is it that they may take your place in heaven and you be cast out? There is a sound from the forest, as though God was about to carry his kingdom to another people: is it that it may be taken from you? Are the hopes which we have all had about the heathen to end in this? Have you been laboring only to bring forward a company of pagan children to receive the blessing which you have rejected? to take your place in the covenant and in heaven and to thrust you out? After all your animation and hopes for those poor pagan babes, and after all that you have done for them, are you never to go in with them? are you to see them take away your forfeited birthright? I rejoice that they are coming in even if you are cast out. But why, my dear children, need you lose your birthright to favor them? There is enough for both them and you. We naturally feel most for you, and we cannot bear to see the kingdom of God taken from you to be given to strangers. Let the strangers have it, but have it also yourselves. Detain it among you. Set it up in your hearts.

Hasten to improve that Gospel which is about to take its flight to the wilderness. Hasten to submit to that Spirit who is about to stretch his wings towards the prairies of the setting sun. Hasten to benefit from your privileges before they are taken from you and transplanted into the forests of the west.

All this I have addressed to baptised children, who are emphatically "the children of the kingdom." But what shall I say to those, who, whether baptised or not, have grown up to manhood under the sound of the Gospel without improving it? who have been hardening against God and his calls for twenty, thirty, forty, or fifty years? Tired out with your long and obstinate abuse of privileges, God seems now about to try an experiment upon another people. What will be the effect on your condition time must determine. But if it shall prove that you are to be stripped and abandoned at the same moment that the Gospel is carried to the heathen, it will be only analogous to the two instances which have been referred to; one, the treatment of God's ancient people and of the early Christian churches, the other, the predicted dispensations of the present day. Wherein do you essentially differ from the ancient Jews, who had long enjoyed the privileges of the Gospel but had never brought forth fruit? And wherein do you essentially differ from those who have adopted the Romish faith? They have had the Scriptures in their hands, but have never improved them; so have you. They have brought forth nothing but sin under all the lights of

the Gospel; so have you. They are God's enemies, and so are you. Indeed your light has transcended theirs, and your guilt on this account is increased. Why then may not God strip and abandon you when he carries his kingdom to the heathen, as well as Jews and Catholics? Have you not reason to fear it? Every account of a new mission established,—every account of the conversion of a pagan,—may well fill you with alarm. Perhaps it is your funeral knell, announcing your eternal death. Every such account should set in broad letters before you that awful sentence, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." This is a new source of fear. You knew that you had cause to fear when you looked to *hell*. You may have learnt that you had cause to fear when you looked to *Calvary*,—that you might hear from that awful spot a voice saying, "If they do these things in a green tree, what shall be done in the dry?" But never perhaps before did you understand that you had reason to fear when you heard of the conversion of the heathen. Never perhaps before did you understand that this mighty movement on earth was as the knell of death to you. Dangers and threatenings are starting up from quarters where you least expected them. But the truth is that the whole universe is full of dangers for Gospel despisers. There are trains of causes secretly working your ruin in ten thousand circumstances where you never dreamed of their existing. Could the covering be taken off from all these latent dangers, you

would see a sword pointed at your heart from every quarter of the universe. There is no safety anywhere for an enemy of God, for an abuser of the Gospel, for a wretch that can trample under foot a Saviour's blood. The heavens are ready to shower down vengeance; the earth on which you tread is stored with magazines of wrath; the blessings sent on others are full of curses for you; and even the conversion of the heathen has in it a voice of thunder which may well break the slumbers of the grave. Up before the kingdom is altogether taken from you. Prostrate yourselves in haste before the Author of a long abused Gospel,—before the God who has spoken in it unheard,—before the Saviour whom it has reported to you in vain.—Kneel down in the dust before the God of all your privileges. What mean you to remain still erect? Is your heart of stone and is your brow of adamant? But that heart shall melt in the day that he shall deal with you, and that brow, hard as it is, shall be scarred with thunder.

Before the kingdom is quite departed, I will once more try the Gospel upon you. On that throne sits a pardoning God, bending over you with all the compassion of a Father, and, with a voice sweeter than an angel's harp, inviting you to his arms. On that cross hung your bleeding Lord, when he sunk under the burden of your sins and died to save your lives. His languishing eyes fix on Mary and then on you. Over the pollutions of your sepulchre hovers the heavenly Dove, offering to brood the stagnant mass into life. Every energy of the Sa-

cred Three stands ready to aid you; every compassion is prepared to receive you. All heaven says, Come. All the Church on earth says, Come. Come, for all things are ready. Come with all your guilt upon you and receive "without money and without price." In no way can you so gratify the compassions of a God; in no way can you so much gladden the heart that bled for you on the point of the spear; in no way can you waken up so animated a jubilee in heaven.

I have made the trial: and now if you again reject the Gospel, and the kingdom from this moment departs, all heaven and earth will say, *Your blood be upon your own head.* Amen.

SERMON XV.

QUENCH NOT THE SPIRIT.

I. Thes. v. 19.*

Quench not the Spirit.

The Spirit is compared to fire, on account of its enlightening and refining influence; and hence the implication that it may be *quenched.* It performs the two fold work of convincing and sanctifying. *Christians* for a time may quench the fervor of love produced by the sanctifying Spirit, by resisting the light thrown upon their minds by the convicting Spirit; and to Christians the text seems primarily addressed. But the general warning not to *resist* the Spirit, is addressed to all. The impenitent may resist the Spirit, not only by disobeying and disbelieving those Scriptures which he endited, but by rejecting the light which he throws upon their conscience. "Ye stiff-necked and uncircumcised in

*Preached in a revival of religion.

heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye."

I choose to consider the subject in reference to the impenitent, and in reference chiefly to the light shed upon their conscience.

All that the Spirit does to the impenitent, besides giving them the Scriptures, is to bring the truths of the Bible into contact with the sensibilities of their soul, and to make them felt, though not loved. Whether the operation is on the head or heart, or on which of the several powers ranged under these names, I cannot tell; nor how the truth that was well known before, can be brought more clearly into the mind's eye while the temper of the heart remains unchanged. All this is among the secrets of divine operations which men are probably never to understand. But thus much is certain: nothing is done in this matter but to carry light in and lay it before the eye of the mind, in a manner to make it felt. *That* light is susceptible of resistance, as much as the light which lies on the sacred page. It is indeed the same light, but only more distinctly seen. And *that* resistance may be punished by the removal of the light, and by leaving the cloud of stupid unbelief to resettle upon the mind in still darker folds.

The Spirit could doubtless conquer this resistance by sanctifying power; but his object in mere conviction is to treat with the sinner as a moral agent, or as a creature bound to improve light. It is a part of the same system that furnished him with the external light of the Gospel. It is of the na-

ture of an invitation whispered in his ear. But it no more follows that he must be sanctified, than that all must be sanctified who hear the Gospel. Let us contemplate,

I. The ways in which the Spirit is resisted;

II. The sin and danger of doing this;

III. Other reasons which ought to dissuade men from this course.

I. The ways in which the Spirit is resisted.

(1.) It is resisted by every kind of outward sin; by profaneness, by speaking against the work of the Spirit, by mocking or opposing it, by false or defamatory words, by profanation of the sabbath in conversation or conduct, by every unhallowed pleasure, by intemperance, by injustice in dealings, and by every failure to do to others as we would have others do to us.

(2.) It is resisted by harbored doubts of the truth of the Bible, of the Trinity, of future or of endless punishment, of regeneration. Disbelief of the Bible or of its leading truths, does not arise from want of evidence, but from wickedness of heart.

(3.) It is resisted by all unseasonable levity; such as levity in the house of God, or in the place of prayers, or just before entering either. A little boisterous mirth or play, or even a light word, while one is under conviction, may banish the Spirit from him. A light remark about religion at such a time may banish it forever.

(4.) The Spirit is resisted by all attempts to throw off serious impressions, arising from direct aversion to God and his ways, from a selfish wish

"to enjoy the pleasures of sin for a season," from a proud reluctance to give up prospects of worldly honor and gain, from a proud fear of the derision of the wicked, or from resentments at Christians for their harassing exhortations.

(5.) It is resisted by the neglect of means; by refusing to pray, by refusing to attend religious meetings, by refusing to be approached by Christians for religious conversation, by neglecting to read the Bible daily, by neglecting to meditate on divine subjects.

(6.) It is resisted by sluggish exertions,—half awake in prayer,—in prayer continued but for a few seconds,—listless under sermons, listless in reading and meditation; all evincing a heart unengaged, and even the absence of thorough conviction.

(7.) It is resisted, even in the most awakened, by the sins of the heart; by selfishness, pride, and idolatry; by want of holy love to man; by enmity against God; by unbelief, that excludes conviction, that excludes a sense of the desert of hell, that excludes a sense of the need of a Saviour; by that obstinate blindness and hardness that will not repent, that will not cast the soul upon Christ, that will not accept him for a Saviour, that will not believe in the reality and sincerity of his appointment; by that proud self-sufficiency that will not cast the soul upon the divine Spirit for all its moral strength, but relies on its own power to change the heart, and puts that power in the room of the Holy Ghost; by that self-righteousness which hopes by present duties to make amends for past neglects and sins,

and to purchase eternal life, putting those duties in the room of Christ's atonement and obedience,—which hopes to move God by its prayers without respect to a Mediator, putting those prayers in the room of the intercession of Christ; by that obstinate rebellion which refuses to devote to God and his service all the powers and possessions,—which refuses to render universal obedience or any obedience at all.

The awakened sinner does nothing which the Spirit invites him to, except the mere outward form. In every moral motion of his heart he resists the Spirit with the whole strength of his soul. All his exertions are selfish and proud. He cares nothing about the glory of God. Had no prospect of reward allured him, he would never have troubled himself about religion. Had interest prompted, he would with as much earnestness have blasphemed the name of God. The whole plan on which he acts is to find salvation without a Saviour,—to induce God, in some way or other by his own exertions, to confer on him pardon and eternal life. He often wonders why God is not moved by his duties, and his heart rises against him; and then he goes to work with increased earnestness, hoping to succeed better with a greater exertion of strength: but it is all without dependance on Christ or the Holy Spirit. He is constantly going farther and farther from God; and when the small still voice comes, it will be "a word *behind*" him, "saying, This is the way, walk ye in it." The prodigal never took one step towards home until "he came to

himself." Nor will the sinner, with all his efforts, assist God in changing his heart. He will do nothing but oppose to the last. And his efforts, which nevertheless are all important, are chiefly necessary to convince him that he can do nothing.

II. Let us consider the sin and danger of this resistance.

(1.) It is an enormous sin against light. As the Holy Spirit puts into the eye of the mind the whole mass of revealed truth, this resistance is a direct opposition to the whole,—is a distinct rejection of the whole. It is a war against all the light that has come to our world respecting God and eternity,—respecting the work of redemption, and God as he appears in that work,—respecting Father, Son, and Holy Ghost,—respecting the authority and love of God,—respecting his mercy and compassions as expressed in the invitations and promises of the Gospel,—respecting all that God has done for our world and all his manifestations to men. All is brought near by the Holy Spirit: God, in all his authority and love, is brought near; and all is distinctly rejected.

That sin is aggravated by light, is no less a doctrine of Scripture than of common sense. "That servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." "If ye were blind ye should have no sin, but now ye say, We see, therefore your sin remaineth." "Wo unto

thee, Chorazin, wo unto thee, Bethsaida; for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

(2.) God has been at infinite expense to send you the Holy Spirit. The law had doomed our race to the curse of perpetual abandonment. The Son of God must come down and die on a cross to render it *possible* for the Spirit to get to our world in consistency with the honor of the law, and he must render perfect obedience, under circumstances the most difficult, to render that mission *certain*, and to give him a covenant claim to it. When he ascended on high he received this gift for men as his own reward, and sent it out on the day of Pentecost. And now for you to reject the ministry of the third Person in the adorable Trinity, procured for you by the obedience and death of Christ, is presumption and ingratitude that know no bounds.

It was infinite kindness in God to send down the Holy Spirit in the present most merciful visitation, and that he did not send you to hell three months ago, but suffered you to live to share in this infinite

grace. In this he gave you more than though he had bestowed upon you ten thousand worlds of gold. And yet you will not stoop to pick it up, nor thank him for it, nor listen to the message it brings, nor take any notice of it, except perhaps to resent the uneasiness it occasions. Let heaven and earth judge between you and God, and estimate the infinite ingratitude of such returns.

On these accounts the sin against the Holy Spirit is the greatest of all sins, and when carried to a certain extent and attended with sufficient knowledge and malice, is unpardonable, and is the only sin that is unpardonable.

That particular form of it which consists in wilfully opposing the work of the Spirit and speaking reproachfully of it, is very distinctly marked. The Pharisees maliciously ascribed the miracles of Jesus, wrought by the Holy Ghost, to the agency of Beelzebub, and this they did against their better judgment. The parable represents them as saying, "This is the heir; come let us kill him and—seize on the inheritance." "Then cried Jesus in the temple as he taught, saying, Ye both know me and ye know whence I am." They malignantly took counsel to put Lazarus to death because he had been raised from the dead; and in every case their spite was more inflamed as the evidence increased. And at last, when the Roman soldiers came into the city, all breathless, and testified of the resurrection and the vision of angels, they went to the damning extreme of hiring them to perjure their souls by swearing that the disciples came by night

and stole him away. This is a specimen of what the human heart can do: and it proves that when they ascribed the miracles of Christ to the power of Beelzebub, they lied against their own conscience; and therefore their sin was that "unto death."

There may be some who are acting the same part now; combining to stop this work of God and loading it with reproaches, though they know it is the work of the Holy Ghost. They were brought up perhaps by pious parents and cradled in revivals. If they had plunged into the kennels of vice, they might have seared their conscience into infidelity; but this they have not done. They know the Bible is true, and that this revival is the work of God. They try to doubt, but they cannot doubt. Look at your late companions, no better than you, who are now at their prayers. Who has produced this wondrous change? You know it was the power of God: and yet you vilify and blaspheme. So far from doubting, you are enraged that others are taken and you are left. And yet how could you expect to be taken when you would not pray, nor do any thing but oppose with the fury of a fiend? Beware. You are treading, in the dark, near the verge of a pit, down which if you fall you rise no more. Some of you have probably already committed the unpardonable sin. And what are you doing? Trying to prevent the religion and the kingdom of heaven from spreading in the world, knowing them to be such: trying to prevent rebels from going over from Satan to the service of Christ, with your eyes open to what you are doing: trying to prevent your

friends, whom you profess to love, from escaping from an eternal hell to an eternal heaven, because their conversion would torment your conscience; knowing all the time that you are committing this most flagitious of all murders. Never were men pursuing a course more hazardous or more diabolical.

But there are other forms of resisting the Holy Ghost which lead to death. The mere continuance in stupidity in such a day as this, hardens the heart. The refusal of the awakened to submit, banishes the Spirit from their minds. All their impressions suddenly disappear like the lightning of heaven, and the night becomes the darker for the momentary gleam of light. Many are given over to infidelity and to work all iniquity with greediness.—They go and take to themselves "seven other spirits more wicked than" themselves, "and the last state" of those men "is worse than the first."—There are doubtless many in the lowest dungeons of hell who in their life time trembled under strong convictions. Many, by going back, are sealed over to the eternal judgment. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,—if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and

fiery indignation which shall devour the adversaries."

III. There are other reasons which ought to dissuade you from this course.

You cannot prevail against God. You may harden yourselves in your pride and in the countenance of your ungodly companions; but when he shall enter into judgment with you, your strength and your courage will all melt away like wax. "Let the potsherd strive with the potsherds of the earth," but "wo unto him that striveth with his Maker." If this struggle is continued between a worm and the infinite God, the worm must infallibly be crushed to death.

In resisting the Holy Ghost you resist not only the chief source of present comfort, but the only helper on the way to heaven. If you reject him you reject your all, and must inevitably perish.—Should the Holy Spirit forsake the best Christian on earth, even on the borders of heaven, that man would sink, with the rapidity of a falling star, into eternal darkness.

The Spirit will "not always strive with man." Many are left in early life. It has often been tauntingly said that the children of pious parents are worse than others. This is because it happens so in some cases. Those who, like Esau, have sold their birth-right, become, like the Jews, the wickeder for the privileges they have abused; and often find "no place of repentance, though" they seek it "carefully with tears." There are probably

some abandoned in every revival. You are now therefore acting on the ridge of danger,—on the brink of fate. You have come to a most awful crisis. Every motion is in the midst of peril; every moment is pregnant with life or death. It behooves you to be fully awake. If ever you had occasion for all your powers, this is the time. I bless God that it is not too late with you all. Notwithstanding your long resistance and delay, the Spirit is still hovering over you. Notwithstanding all your ingratitude and hardness, he still woos you and entreats you to come away, and offers to assist you with all his strength. He knocks at your door and says, "If any man hear my voice and open the door, I will come in to him and will sup with him and he with me." He stands under your window and cries, "Open to me,—for my head is filled with dew and my locks with the drops of the night." In this manner he has followed you "from a child." When in the dusk of evening you were driven into a secret place to pray; when by a new opened grave, or under a pungent sermon, or under the meltings of parental reproof, you were smitten with a sense of sin, or glanced an anxious eye into the eternal world; this was the Spirit calling a wayward child. If his calls have been less frequent as you have advanced in life, it is because you did not improve the first. If they have been less frequent, see you to that. But they are with you still in this day of the Spirit's power. Fail not to improve them now. What infinite ingratitude would be in-

volved in such a failure! What danger that it would grieve him away to return no more!

I stop to exclaim, What evidence have we of the deep-rooted depravity of the human heart! It is a shame to man that there ever was need of a second word to persuade one of our race to love the blessed God: how much more, that all entreaties and means are insufficient, and that there is need of the special interposition of the Spirit. But,—"hear, O heavens and give ear, O earth!"—the sinner turns upon his heavenly helper as though he was an enemy, and resists to the last. The Spirit pleads and expostulates, but all is to a senseless block; and the ungrateful rebel would hold out forever if not conquered by superior power. And even after he is conquered, all that remains of the old man continues to resist, and the poor backward creature must be carried all the way to heaven in the arms of another. It is a wonder that the Spirit does not grow weary of his wayward charge. But so it is: he never forsakes the soul he has begun to sanctify; nor does the soul forsake its opposition any faster than it is subdued. And even in the last struggles of nature, this sinful conflict still continues. On the borders of heaven, in distinct view of eternal glory, the soul still resists; and if left to itself, from that opening dawn of immortality would sink into a devil.

This is not a description of a soul of the baser sort, but of every one that ever descended from Adam. Who that reflects on this, "does not blush

and hang his head to think himself a man?" And yet some deem it a pity to degrade human nature by a hint of total depravity; while others plead this very obstinacy as their excuse for not loving God.

Awakened sinners, you have been resisting the Spirit all your days, but never probably with so much guilt and danger as now. Self-righteousness often whispers to you that you are now doing something more acceptable to God; but you have never done any thing but resist the Spirit with the whole strength of your soul, except the mere outward form. What wonder that the heavenly visiter has not left you forever! Some of you, in all probability, will continue to resist until he is gone,—gone perhaps to return no more; and then you will mourn out a whole eternity that you threw away the infinite price in your hands. Some of you will probably in a few days be more stupid than you ever were before; for you never can again be as you have been: you must be better or worse. And if you die impenitent, your whole eternity will be more wretched for the call you are now slighting. Perhaps some of you have less feeling than you have had. This looks as if the Spirit was departing. Take the alarm. If salvation is not to be forever relinquished, take the alarm. Your all is at stake. Your condition was never so critical before. Hasten to a Saviour's feet. Whatever be your state of mind, hasten to a Saviour's feet. Put away that horrid resistance which you have always made to the divine Spirit. Submit to God without delay.

Go not over that threshold until you have given him your heart and devoted to him your life. How long halt ye between two opinions? God is now waiting for your decision. What is your answer? Will you believe and live, or will you disbelieve and die? You alone must determine that ponderous question. I leave you to make the great decision.

SERMON XVI.

EXHORTATION TO SERVE THE LORD.

DEUT. x. 12.

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.

Complaints are often made against the ministers of Christ that their preaching is too close and pungent. I sincerely wish that the world might once see what discourses the eternal God would himself deliver should he undertake to preach to men.—What do I say? He *has* published a volume of discourses, and they have been more harshly treated than any of the sermons of his ministers. The words which I have read were taken from a sermon which God delivered in tones of awful grandeur from Mount Sinai, or else through the medium of Moses. If it seem hard to you to be required "to fear the Lord" your "God, to walk in all his ways, and to love him, and to serve the Lord" your "God

with all" your "heart and with all" your "soul," be it remembered that this is not imputable to ministers, but to God himself. If any murmur at this, *I* have no controversy with them; I leave it to be settled between them and their Maker. Having often preached with little effect myself, I would now retire and leave the God of Israel to preach to you. I would stand concealed in humble awe behind him, while he delivers his heavenly instructions to the people. Sermons are often heard as the words of men. It is difficult, to a distressing degree, to produce a realizing sense that the truths we preach proceeded from the lips of God. In the present case I hope this difficulty will not be felt. Had you stood at the foot of Sinai and heard the trumpet and the thunders, and heard the words of our text issuing from the thick darkness, you would not have doubted that they came from God. But they *were* heard in substance by a million of people, who trembled and fled as these sentiments were poured upon their ears from the burning mount. And now, after the lapse of more than three thousand years, it is still as true as ever that they proceeded from the lips of God. Receive them therefore with as much veneration as though a throne were set in this house, and the God of glory were seated on it, and these words were sounded from his divine lips. "And now," my people, "what doth the Lord" your "God require of" you, "but to fear the Lord" your "God, to walk in all his ways, and to love him, and to serve the Lord" your "God with all" your "heart and with all" your "soul?"

Who obeys this command? A part of my hearers obey it in some degree. They esteem God above every other object. They consider his glory as their highest interest, and communion with him as their supreme happiness. They would sooner forget father and mother than forget him. It is their greatest grief that their treacherous hearts are so prone to wander from him. Their most fervent desires pant after him. And when in a favored hour they find him whom their "soul loveth," they hold him fast and will not let him go. I have no reproaches for these. It is our Master's will that we should speak kindly to them and encourage them in his name. But are all such? Would to God all were. But charity herself would blush should we so far profane her sacred office as to lend her sanction to such an opinion. Charity herself must fear that in such a congregation as this there are many who have never yielded any service to God. Yet in most cases it is difficult to fix the charge where it ought to lie. So superficial are men's ideas of God's service, that they often think themselves his servants merely because they have been baptised, and attend public worship, and are charitable to the poor, and free from scandalous vices. But there is no service without love. "Love is the fulfilling of the law." "Good," you say, "and *I* love the Lord. I should be very sorry not to love so bountiful and good a God." Do you indeed? *Do you indeed?* Let us see. "If any man love the world, the love of the Father is not in him." "No man can serve two masters: for either

he will hate the one and love the other, or else he will hold to the one and despise the other: ye cannot serve God and mammon." There is no love to God which is not habitually supreme. For though love enough to give a cup of cold water constitutes a disciple, none are disciples but those who love Christ supremely. "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple."

Supreme love to God will certainly produce self-denial for his sake. It will habitually avoid every thing which he has forbidden, and obey, not a part, but all his commands. He that offends "in one point," knowingly and habitually, "is guilty of all." Supreme love will seek communion with its object more than any worldly pleasure. It will pant after him and after greater conformity to him; it will seek his glory as the highest interest; it will count him the most desirable portion; it will delight in thinking of him more than in any worldly thoughts; it will delight in prayer,—will renounce the world and idols and cultivate a heavenly mind. Unless we have that which will produce *all* these effects, we have no *supreme* love to God; and if we have no supreme love, we have no love at all; and if we have no love, as there is no neutral state, we are his enemies. "He that is not with me is against me, and he that gathereth not with me scattereth abroad." As humiliating as the thought is, we know that no man is otherwise than God's enemy until he is born again. "The carnal mind is en-

mity against God." Hence it is that so many people who attend public worship and lead regular lives, are unmindful of God from day to day, neglect prayer, put eternal things out of view, and lose themselves in the eager pursuit of the world. They must be conscious, if they will but reflect, that the world engages more of their care than God or their souls, and is of course their supreme deity. They must be conscious that the sabbath is a burden unless devoted to sloth or amusement,—that prayer is a burden,—that religious society is a burden,—that the thoughts of God which sometimes intrude are unwelcome,—that the divine service is not agreeable to their taste,—that they would rather be employed in business or pleasure than in religion, in reading an amusing story than in searching the Scriptures. Surely such people do not love God. Such minds could not be happy in heaven if admitted to the place. They must undergo a radical change or certainly they can find no happiness beyond the grave. Ah Lord God, how many such are to be found among us,—among the dearest friends of our hearts. It is distressing to look through our congregations and see how men neglect God; how they live without him in the world, —live as though there were no God. Is there no remedy for our lost brethren? Will nothing awaken them to their duty and danger? The necessity of making some attempt to rouse them is so pressing, that I trust christians will excuse me if I turn my attention altogether to these. Let them stand

by and assist me with their prayers, while I attempt to recall from death this interesting multitude.

Come, my unhappy friends, and let us reason together. Lend your whole attention while one who hopes he is a friend to both parties, makes an humble attempt to reconcile you to your Maker. It is not an enemy you hear; not one who would needlessly disturb your peace. God knows I wish you nothing but happiness in time or eternity; and if the present address might be the instrument of making you all blest, I should account this the happiest day of my life. But in what language shall I address you? What new arguments shall I set before you? The enemy of God in your breast has resisted so many sermons, that those who love you are afraid that nothing will ever avail. O when shall it once be? Would God that this might be the sermon. But so many better discourses have been lost upon you, that I tremble for the fate of this. The longer you hear without improvement the longer you may. Every resisted sermon renders future resistance more easy and certain. And this very address, unless it softens will harden you; unless it proves a "savour of life," will become a "savour of death."—Shall I stop or shall I proceed?———I must proceed; but first let me entreat you to lift one earnest prayer to God that he would carry the truth home to your hearts. You may have sometimes complained that your fears, rather than your reason, were addressed. You shall have no cause for this complaint now. I mean to appeal to your understandings and to treat you

like rational beings. For such indeed you are,—rational beings, endowed with Godlike faculties, capable of enjoying and adorning the heavenly city; infinitely too precious to be lost and devoted to eternal blasphemy and pain.

The great reason of your insensibility is, that under the stupifying influence of unbelief, you have secretly doubted whether there is a God, or if there is, whether you have any thing to do with him or he with you. The thought has lurked in your heart, that if there is a God, he is so far from you, and so unconnected with you, that you have nothing more to do with him than with an inhabitant of another planet. You have never conceived that you owed him your whole heart and life. But now for God's sake attend.

"What dost thou here, Elijah?" Child of dust, what dost thou here in this world? Who sent you hither? and for what end? You are conscious that you did not create yourself, and your parents know that they did not create you. It was God that made you what you are, and put you into a world which he had richly furnished for your use. Have you nothing to do with him or he with you? You are absolutely his property, and he is your Lord and Master, and has a right to you and to the use of all your talents. What was the precise end for which he sent you into the world? I wish to draw your attention to this single point: for I am persuaded that if this one consideration could be fastened on your mind, you would be convinced that you have neglected the great end of your being. Do you

imagine that he created you and raised you so much above the brutes, and put you into a world on which he had expended so much labor, that you might wander from him into the regions of darkness? that you might seek your happiness out of him, and live in rebellion against him? that you might spend your life only in preparing to live in this transitory state? or that you might live only to eat and drink? The latter the brutes are fitted to do; but can you imagine that you have no higher end than they? Indulge no such fatal mistake. As God is true, he sent you into his world for the same end that a master sends a servant into his vineyard,—*to labor for him.* The sole reason that you are in this world rather than not here, is that you may have an opportunity to serve and enjoy God. He has sent you into the field abundantly furnished with powers and means to serve him, and has strictly commanded you to use these talents in his service. Say not that he is too far above you to be apprehended.

He has brought himself down and spread himself out before you in his works and word, and it is only to unbelief that he is invisible. As your Proprietor and Master, he has a right to expect that all your time and talents, all your wealth and influence, should be consecrated to his service; that your affections should all be engaged for him; that every motive and aim should be "holiness to the Lord;" that "whether" you "eat or drink or whatsoever" you "do," you should "do all to" his "glory;" that this should be the general scope of every action and the leading care of every hour.

Having sent you into his vineyard, he looks after you to see whether you are faithful or not. Has he nothing to do with you? His eyes are upon you every moment,—upon the very bottom of your heart. They follow you wherever you go, and mark you out and contemplate all you do, as though you were the only object of his attention in the universe. The fixed design for which they follow you is, to observe whether you perform or neglect the great business for which he sent you into the world. Dream not that he is too distant to concern himself with you; he is "not far from every one of us." He is by your side and on the very seat with you this moment. Has he nothing to do with you? In him you "live and move and have" your "being." For so many years he has sustained you out of hell, and suffered you to live on his earth and breathe his air. And why is all this? I beseech you to consider the end for which he has done all this for you. Why do *you* feed and clothe your indented servant? It is that he may not die but live and *labor for you*. And what would you think, if, while living at your expense and sharing your kindness, he should altogether neglect your service? Should you assign him his task for a certain day in the field, and lie behind the hedge and watch him, and see him all day long doing nothing but wasting your property, what would be your feelings towards that servant? God has sent you into his field,—has solemnly charged you to be faithful to him,—has supported your life,—has fed and clothed you,—and from his invisible seat has kept his eye upon you

through all the day of life; and now the day is drawing to a close, and you have not yet begun your work, but have been only marring his estate. And now you are about to return from the field with nothing done, to give in your account to your Master. And what, in the name of eternal justice, will your account be? How will your Master receive you? Ah think of it; it will be a serious hour.

Your Lord and Master, having sent you into his world to serve him,—having sustained you from year to year, with great expense and care, and kept you from the eternal pit, for the express purpose that you might live and labor for him; has added one mercy more which has astonished heaven and earth. At the expense of the life of his own Son he has redeemed you from death. And why was all this? For no other purpose than that you might yet live and labor for him. He has plied you with the means of grace,—has followed you with calls, —has offered to pardon the past if you will only be faithful in future,—has waited upon you and labored with you, with so much pains, for so many years, under so many discouragements, to see if you would not at length feel some ingenuous compunctions and return to his service; and yet, to the shame of all creation, you refuse to serve him still. These amazing kindnesses have well entitled him to the appellation of Father. He is your Father, and as such you owe him honor. He is your Redeemer, and as such you owe him the tenderest thanks that a grateful heart can render. And have you nothing

to do with him? Is he so distant and unconnected with you, that you have no cause to move a thought towards him? Better to say that the inmost fibre of your heart is a stranger and foreigner. Better to sever the bonds of nature and turn off your dearest friends as outcasts from your love.

Did your Creator turn you loose into the world, to run wild in pursuit of your own imaginations, without law or restraint, intending to look no further after you, but to throw you out from his care? Wo to you if he had done this; though this, I fear, you have often wished. But he did no such thing. His intention was still to follow you with his cares, as beloved creatures whom his own hands had formed,—to exercise government over you,—to establish eternal communion with you,—to lead your desires up to him,—to fill you with his own sublime happiness, and to make you a part of an harmonious, blessed, and glorious kingdom. To accomplish these ends he put you under law,—a law admirably calculated to unite you to him and to consummate your happiness. As he is infinitely the greatest and best of beings, whom no man can hate and be happy; who, in order to an harmonious kingdom, must be acknowledged as the Head, and must be the centre of affection and the great bond of attraction; therefore he has commanded all his rational creatures to love him supremely. In this he has required no more than was his due, and the very least that it was for his honor to accept. Indeed he has conferred an infinite favor on creatures by making a law so essential to public order, and

pointing out the only way to individual happiness. The unreasonable will complain of anything, and murmurs have filled the world because this law requires the heart. But were it otherwise,—were God to relinquish his claims on the heart and compound for outward service only, would it be better then? Could they be happy here, could they be happy in heaven, without a holy heart? They had better never been born than be excused from loving God. Should God give up his law, still they are wretches to eternity without love to him. The law enjoins nothing but what in the nature of things is essential to happiness. Have you nothing to do with God or he with you? You have forgotten that you are subjects under law, bound by all the authority of Jehovah. "Thou *shalt* love the Lord thy God with all thy heart." This comes to you under the great seal of heaven. It is the express command of the eternal God. Whatever you may think of it, neither the praise nor the blame of making or publishing it belongs to men. From this moment you must either renounce your Bible, or understand that God accounts you rebels for not loving and serving him with all the heart and soul. He admits no excuse. Your plea that you *cannot*, is only pleading guilty. A heart that refuses to love the Creator and Redeemer of the world, is the very thing for which God condemns you,—is the vilest rebel in the universe.

And now have you nothing to do with God or he with you? Know ye, my unhappy hearers, that God will have to do with *you* through the intermi-

nable ages of eternity, and on his sovereign pleasure it depends whether you shall spend your eternity in heaven or hell. You cannot be disconnected from him if you would. You *are* in his hands, and you must remain in his hands to eternity.

O my dear hearers, my flesh and blood, you have not sufficiently considered these things. There is no realizing sense of *one* of these truths in minds that can remain at ease in a state of enmity against God. You have not considered who sent you into the world, and for what end,—who supports your lives, and for what end they are supported,—who redeemed you from death, and why you were redeemed. You have not considered what God has earnestly commanded you to do, and what connexion you must have with him to eternity. These things you have not considered; but God considers them all. He indeed keeps silence, because this is not the state of retribution, but of trial. He keeps silence, but is angry. He is angry, and he will one day speak. He will speak in a manner which does not admit of present description, but it will be such as fully to assert his rights and wipe off the stigma which his long silence has occasioned, that he is "altogether such a one as" yourselves. He will take account of his servants to whom he committed the talents. "Every work" shall be brought "into judgment, with every secret thing whether it be good or—evil." At the close of all he will command them to cast "the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

And now what will you say to these things? Has

not every word been calmly addressed to your reason, and been supported by positive declarations from the word of God? If then the Bible is not a a fable,—if it is the book by which you will be judged at the last day, your case is such as calls for immediate attention. God has a very heavy account against you. There is wrath gone out against you. It behooves you to get the sentence repealed without delay by deep contrition and application to the blood of atonement. Do you thing it will answer for you to live any longer idle under the very eye of your Master? At this late hour ought any more time to be lost? I wish I knew what resolutions you are forming. My dear hearers, what do you intend to do? What use will you make of this exhortation when you retire? Some, I fear, will think no more of it until it meets them in judgment. Others may be impressed for a season and afterwards return to stupidity. But will not some one be wise enough this once to believe God? O God, if any are hesitating, interpose and fix their resolves! Nay, let not that thought arise again, When I have got a little more of the world I will attend. So thought Felix, but the thought was fatal. A resolution to postpone, is half a resolution to die as you are. If it were not so pressing a case, I would not be so pressing. But you have souls capable of amazing happiness or amazing wo, and they are now under sentence of eternal death. "He that believeth not is condemned already." Can a rational being rest in such a state? You see also what pressing claims your Creator and Redeemer has upon

you. Most of you would be agonized at the thought of defrauding one of your fellow men. But will you be scrupulous to "render—unto Cesar the things which are Cesar's," and feel no concern to render "unto God the things that are God's?" O that this sentiment might vibrate in your ears and be deposited at the bottom of your hearts, "*Render—unto God the things that are God's.*" Let every thing ingenuous in you be stirred up at the names of Father and Redeemer, and excite you to "render—unto God the things that are God's." Then will he no longer frown, but smile upon you as dear children, and our joy on your account will be full. Amen.

SERMON XVII.

EXCUSES.

LUKE, XIV. 18.

And they all with one consent began to make excuse.

In the parables which describe the treatment that the Gospel receives from men, the Saviour drew several prominent features of the race. In one place he represents them as *making light of* the invitation, in another as getting rid of it by *frivolous excuses*. A man made a great supper and gave out an extensive invitation. When the guests were sent for, "they all with one consent began to make excuse." One had purchased a piece of ground, another had bought five yoke of oxen, another had married a wife; not one had leisure to attend. At this the master of the house was angry; and after filling his apartments from "the streets and lanes of the city,"—from "the highways and hedges,"—he lifted his hand and swore, that not one of those that were bidden should taste of his supper.

The parable plainly presents these three ideas:

I. That all rejecters of the Gospel are prone to make excuses.

II. That in the view of God all these excuses are frivolous and provoking.

III. That they arise from no other cause than an aversion to the Gospel and an unwillingness to bear the blame of rejecting it.

I. All rejecters of the Gospel are prone to make excuses.

This is plainly taught in the parable. The whole Christian world are here divided into two classes; those who accept the calls of God and those who make excuses. It is expressly said of those who refused the invitation, "They *all* with one consent began to make excuse." It was foreseen that a resort to false pleas to get rid of the Gospel and of the blame of rejecting it, would be a general feature of the race; and the parable was intended to exhibit this universal feature in all its living hues. What was foreseen has taken place, in every generation, in every land, in every house. Wherever you find a sinner who rejects the Gospel, there you find one, unless he is overwhelmed with conviction, as full of excuses as he is of sin. Besdes those numberless pleas which he urges upon *himself*, such as that he is too young, that if he makes the attempt he shall probably fall away, that religion is a gloomy thing, that the world will mock; besides these, there are many excuses which he keeps on hand to protect himself against the attacks of *others;* such as that he cannot find evidence to convince him that

the Gospel is true, that he cannot change his own heart and it is in vain to try, that he cannot get time to attend to the concerns of his soul, that there is no need to make so much ado about religion, that professors are no better than others, that many of the doctrines are hard and are difficult to be understood. Scores of such pleas are heard in every house as often as you urge upon the stupid an immediate attention to religion. They seem to think the pleas original; but they have been repeated and answered a million of times in every generation since the Christian era. Upon these pleas the Saviour had his eye when he drew the picture in the text. This certainly ought to produce a pause, and lead to greater caution in framing these self-protecting apologies.

II. In the view of God all these excuses are frivolous and provoking.

In no conceivable manner could this be set forth in stronger language than in the parable before us. After those who were invited had urged the most plausible pleas they could frame, the master of the house was angry, and solemnly declared that not one of them should taste of his supper. If the parable did justice to this system of excuse-making, it did not overlook a single plea which a mortal man can make. It takes up excuses in the mass and condemns them all. Not a hint of any exception,—of any privileged plea sent forth with a chartered right to insult the Majesty of heaven. If there is in the universe a licensed excuse, (where intellect and knowledge combine,) it is wronged

exceedingly in not receiving a broad mark of distinction. Here the entire system of excuses receives a wholesale reprobation. The parable is a grand proscription of them all. Its title might be written, *No excuse, in any age or country, for rejecting the Gospel.* If any man seriously thinks that he has an excuse that is worth a groat,—a plea that has a particle of reason in it,—let him come hither and get his judgment corrected. If any one has wrought himself up to the belief that he is an unfortunate man, under an oppressive government,—that he has real difficulties in the way of doing what is required, which call for pity rather than rebuke, let him come and stand and hear how the Judge of the world disposes of his case. Be it known then and remembered that this trade of excuse-making which is driven so extensively in modern times, was noticed and pointedly condemned by the Saviour of the world. These excuse-makers are wholly in the wrong. Their figleaf covering will not hide a particle of their shame. How could it be supposed that they could have a good excuse for neglecting what God has required? Do they mean to impeach him before all worlds? If there is a fair reason for neglecting an action, that action ought not to have been required. But the question is about neglecting what God *has* required. What he has not commanded is no part of his *service;* but the question is about neglecting his *service.* If a man has a good excuse for neglecting what is *religion* in *others*, it would not be *religion* in *him*, for it is not *required* of him if God is just. But if God *has* perempto-

rily required of every man who reads the Bible, to love him with all the heart, to repent and believe the Gospel, to be holy as he is holy, to die to this vain world, to profess Christ before men, to pray without ceasing, to be gentle, forgiving, candid, beneficent, to have the same mind that was in Christ; —if all these things *are* required of every man, (and none who reads the Bible will dare to deny it,) then no man can excuse himself from any part of this service without impeaching his Maker.

But let us examine these excuses one by one. You plead that you cannot find evidence to convince you that the Gospel is true. What, after the wisest and best men in all ages have examined and been convinced? Have the wisest and best been the deluded, and the ignorant and wicked only in the right? After millions have been transformed from sin to holiness by the power of this Gospel? After the Gospel has produced all the real goodness and elevation of character which have been found in our world? Have you no eyes to see the holiness and heavenly sentiments of this book? Do you overlook the testimony of miracles and prophecies? Is it nothing to you that churches have existed with these Scriptures in their hands ever since the Christian era, proving the history to have been written at the time of the events, and to have made its appeal to multitudes of witnesses then living? or that the Jews have existed with their Scriptures in their hands ever since the days of Moses, and could not have been deceived as to the date or the author of the Pentateuch, nor as to the facts, which were wit-

nessed by a million of people? Is it for want of evidence that you do not believe? No, you will not search for light with the earnestness and candor which the subject demands. You revolt at conviction, because the Bible is against you, and because it would divorce you from your idols. You would believe any other book with a hundredth part of the evidence. You are constantly yielding to proofs incomparably less in support of other histories and reports, and in your daily transactions of business.

Assuming then, as I have a right to do, that the Scriptures are a revelation from heaven, I come to you with this book in my hands, and say to you, Thus saith the Lord, "Repent and believe the Gospel." I spread before you the hallowed page; I point you to the sacred canon, written with a pencil of light and guarded by a thousand thunders; "He that believeth not shall be damned."

You say, you cannot change your own heart and it is in vain to try. If this is meant as an excuse for a moral agent, it is saying that you cannot *love*, *repent*, and *believe*,—that you cannot do what God, upon penalty of eternal death, has required, and what he will actually send you to hell for neglecting. It is saying that he requires more than you can perform, and that he will torment you forever for not doing impossibilities. It is alleging that he is infinitely the greatest tyrant that ever appeared in the universe. And if this is not blasphemy, and treason, and war against God, what in the universe can be? Still you plead that you are not his enemies,—that you love him, and would serve him if

you *could*. But if this is not proof of the deadliest enmity, it is in vain to look for proof in any world.

You say, you cannot get time to attend to the concerns of your soul. That is, you cannot get time to do that for which all time was given you. Neglect your friends, neglect your sleep, neglect your food, but do not neglect the service of God. You say, you are commanded to provide for your own. Just as though men could not be Christians and do this. Just as though Christians did not provide for their own. It is not to give up your business, but to lay your business on the road to heaven, by pursuing it with proper motives. It takes no more time to transact business with a holy temper than with a worldly spirit. And as to the duties of devotion, if you would spend half the time in these that you waste in idle musings, in unprofitable talk, in vain amusements, you need no more. You can find leisure for all these, why then not for converse with God? If you loved devotion as you love your ease or wealth, this objection would never be heard.

You say, there is no need to make so much ado about religion. What ado? More, (I suppose you mean,) than *you* make. Now it is notorious that they who urge this profane excuse, do for the most part neglect religion altogether; and as to offering homage to God, or referring any thing to his will, or acting from a regard to his glory, or seeking his interest, they treat him with as much neglect as though they owed him no allegiance. Their only trinity is honor, pleasure, and gain. And is this enough? Is this so entirely all that God re-

quires that more would be an unseemly ado? I care not how little *noise* you make about religion, if you will only love God and the Lord Jesus Christ supremely, and your neighbor as yourself. This is all I ask. Is this too much? Is this making an unreasonable ado about religion? Without as much as this, can you hope to escape the rebukes of your Judge?

You plead that professors of religion are no better than others. And what is that to you? You are not to take your law from professors. Admit that you can find hypocrites in the Church: this is no more than what the Bible taught you to expect. *That* states that tares grow in every field. False professors only confirm the Scripture testimony. But the question is, does the *Bible form characters* no better than other men? You dare not say that. You know the holiness of that book, or you would not hate it as you do. For shame then dismiss your cavils; which to say the least, are both captious and unmanly. I know that hypocrites in the Church are no better than others. I know that they are worse, far worse, and more mischievous, and will sink to a lower hell. But what shall we say of those who eat up the sins of God's people as they eat bread and call not upon the name of the Lord? Have these nothing to fear?

You plead that many of the doctrines are hard and are difficult to be understood. But they are not hard or difficult to holy minds. "They are all *plain* to him that understandeth, and *right* to them that find knowledge." Why then are they hard

and difficult to you? Let the Holy Ghost answer: "If our Gospel be hid it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not; lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." The blame which ought to attach to yourself, you cast upon the doctrines. But what is the Scripture view of this subject? It was a reproach to the stony ground hearers that they heard the word and understood it not; and the Jews were rejected because that, seeing they saw not, and hearing they heard not, neither did they understand. "*Without understanding*," is numbered among the marks of pagan depravity. "*Blind*" is an epithet of strong reproach. It is the blindness of *prejudice*, the sightless eye of a *depraved heart:* "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, *because of the blindness of their heart.*" The grand difficulty is that the truths of God are *against you*, and you are so prejudiced in your own favor that you cannot see them to be right. Thus a selfish man whose interest has been crossed by another, can never see that other to be right. The doctrines of the Gospel may be explained ever so clearly, but so long as they are *against you* they will never seem to you consistent. While you *dislike* them they will always appear unjust.

But in another point of view your embarrassment is altogether from yourself. How little pains have you taken to acquire an accurate knowledge of di-

vine truth. How little have you read or thought on the subject. How little have you prayed for light. How many months has your Bible lain neglected upon its shelf. How much more eagerly has your mind run on politics or science or business, than on those glorious mysteries in which your eternal salvation is involved,—mysteries whose grand and awful heights and depths engage the eager study of adoring angels. You can compass sea and land to obtain objects gratifying to your taste. Had you employed half the pains in candidly examining the doctrines of the Gospel, you would not have been thus ignorant and complaining that they are difficult to be understood. And now will you take advantage of your own wrong and urge this wilful ignorance as your excuse?

III. These excuses arise from no other cause than an aversion to the Gospel and an unwillingness to bear the blame of rejecting it.

Look at the parable again. Does it not plainly imply that those who made the excuses did it from a reluctance to accept the invitation, and from a desire to avoid the blame of refusing it? What else are we taught by the strong resentment awakened in the master of the house? That they did not wish to attend, is plain; and if they did not desire to avoid reproach, why any excuse at all?—Why not come boldly out with a plain avowal of their reluctance? If the parable has any meaning in it, it clearly supports the charge I have made.

But these two motives are obvious from the very nature of the case. If the excuses which sinners

urge are frivolous, they are not those which influence the heart; and when a man offers reasons to excuse himself from duty, which the heart disowns, he can give no stronger proof of aversion to the duty. These excuses then betray the opposition which they seek to hide. And they certainly reveal an unwillingness to bear the blame of refusing. They are doubtless intended as an apology for neglect; and what is the design of an apology but to prevent the imputation of blame? They betray an unwillingness in sinners to bear the blame in the sight of *God*,—a reluctance to take that low and guilty place under his eye which he assigns them. They often betray a reluctance to bear the blame in the sight of *men*,—taking a shape which clearly bespeaks a solicitude to preserve appearances.—But they are chiefly prompted by a reluctance to feel *in their own minds* the uneasiness of guilt. Sinners are neither willing to engage in the service of God, nor to endure the agonies of a troubled conscience; and therefore they seek to hide their guilt from their own view by the tapestry of their thousand excuses. Thus while they loudly profess a desire to be convicted, they are struggling against conviction with all their might; determined to live without disturbance while they live without God in the world.

From what has been said,

(1.) We see the wickedness, the folly, and the ruinous tendency of all these excuses. The *wickedness*, for they are prompted by pure opposition to the Gospel, and by a hardened determination not

to bear the blame of rejecting it. They stand forth as sin's apologists and cast all the blame on God. The *folly*, for they defeat their own ends and betray the guilt they would conceal. The *ruinous tendency*, for they apply all their strength to resist conviction, and thus to prevent the possibility of an escape from death. If they can succeed the soul is inevitably lost.

(2.) We see that stupid sinners are in a most guilty, forlorn, and unprotected state. They are stripped of all excuse and left naked under the eye of an omniscient God. That pure and penetrating eye finds them without a covering and pierces them through and through. Not one word of apology can they offer for all their years of sin, for all their hatred of God, for all their hardened impenitence, for all their stubborn rejections of a Saviour. They have no plea to make. They must be "speechless." They must bear all the guilt forever. And what a world of guilt it must be when every extenuating circumstance is removed.

(3.) Let me beseech my poor impenitent hearers never to make another excuse to eternity. It can do you no good. It will only betray your folly, and increase your guilt, and ruin your souls. If you have any pity on yourselves, instead of resisting, strive to increase conviction. Court it and do not repel it. Lie down under it and draw it over you with all your might. Take all the shame and blame to yourselves and clear your Maker. In no other way can you find pardon. You must be convicted thus or perish forever.

(4.) Here then you stand without one excuse for rejecting the Gospel another moment. Why then will you not accept it at once? Do you begin to name a reason? but that is taken from you. You have *none left*. Do you say, your wicked *heart* will not consent? But my business is *with that wicked heart*. Why will not you, O stubborn heart, now submit? Hardened rebel, why will not *you* lay down your arms? If you have no *reason* for holding out, why will you hold out any longer? O remember the conclusion of the parable. He lifted his hand and swore that not one of those that were bidden should taste of his supper. While you delay, that sentence may proceed against you. Remember the rebels in the wilderness. You are now brought to the border of the promised land. Refuse now and you die; accept now and you live forever. Amen.

SERMON XVIII.

LET US REASON TOGETHER.

Isai. i. 18.

Come now and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool"

It is the boast of man that he is a reasonable being, and it is his duty and dignity to act a reasonable part. God addresses himself to that reason, and condescends to expostulate with his rebellious subjects. Standing with his commission in my hands, I have it in charge to pursue the same course,—to commend the service of my Master to the conscience of my hearers and to justify the ways of God to man.

Come then and let us reason together. My business at present is with impenitent sinners. I would single them out from the crowd, and take them aside, and say in their ear, "I have a message from the Lord to deliver to you. I am sent to reason with

you in his name about the high concerns of a future world, about your interests a thousand ages hence, about the claims which the Sovereign of the world has upon you, and the long score of uncancelled charges which he has against you." Let Christians stand by and assist me with their prayers, while I attempt to recall from death this interesting multitude.

My poor hearers, you have often considered an address from the pulpit as a matter of course. and felt no personal interest in it. But it must not be so now. I have a solemn errand from the Lord to do to you *one by one*. While you are suspended between two eternities, I have one word from the Most High to say to you before your fate is decided. Drop every other care; lend me your whole attention; put your minds into a most solemn frame; and for a few moments feel as though you stood before the bar of God.

Here then you are, the creatures of God, bound to eternity, and destined to be happy or miserable forever. Raise your heads out of this infant state and look abroad on the amazing scenes before you. Here you lie crushed under the mountains of guilt, for which the God that made you has condemned you to eternal wo. Did ever man address an audience under more solemn circumstances? Your case is such as calls for an immediate remedy,—a remedy in which you yourselves must be active. What then is to be done? Will you lend me your whole attention?

I have it in charge from God to inform you with

the utmost plainness what he would have you to do; to tell you that you must instantly drop the weapons of your rebellion and return to him with submission and love,—with a sweet and adoring sense of his perfections, of his moral government, of his superintending providence; that you must renounce every selfish passion, and expand the arms of a strong benevolence to embrace the human family, friends and foes; that you must fall at his feet with a broken heart for all your sins, without any further attempts to justify or extenuate them, clearing your Maker and taking all the shame and blame to yourselves, owning the justice of your condemnation, approving the holy strictness of his law, and grieving exceedingly that you should have sinned against so much goodness, against a government so righteous, a law so sublimely pure and glorious; that under a conviction how right it is for you to suffer, and how wrong it would be for you to be pardoned for any thing that you can do, you must feel that you are utterly undone and stand in perishing need of a Saviour; that you must heartily approve of the Saviour which God has provided and the way of salvation by him, and firmly believe in the divine sincerity in this whole arrangement, and choose that Redeemer for your own, and rest your souls upon him, and go to God through him, with earnest cries for mercy, with humble boldness, growing up into filial confidence, that can cry, "Abba Father," —that can walk about the palace of God like a child at home, and admire all his works, and cheer-

fully repose upon his paternal love, his superintending care, his universal providence, his everlasting covenant, and cry, with a deliberate and lasting assurance, "My Lord and my God;" that you must enter on a life of steady devotion, a life of zeal in the service of God and his Church, a life of universal obedience, shown in the exercise of all the Christian graces and in the practice of all the Christian virtues; that you must die to this vain world and feel and act as citizens of another country, "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

This is the precise service,—the glorious and blessed course upon which I am sent to invite you to enter. Having delivered this part of my message, I have it furthermore in charge not to leave you till I have set before you, in such terms as the language of mortals will furnish, some of the *reasons* which urge you to an immediate compliance.

The great God has commanded it. This you know. His whole word is one system of precepts, laying upon you the different parts of this service with the whole strength of his authority. The God who *made you* has commanded it. The God in whom you *live and move and have your being* has commanded it. The God who will be your *Judge at the last day* has commanded it. The God before whose majesty and glory *prostrate angels vail their faces*, has commanded it. Will you withstand all this authority? Shall not the positive command of the

eternal God bind you? Is he not your Sovereign? Will you say that this duty belongs to the *Church?* Can *you* escape out of his hands?

And is not this a *most reasonable* service, worthy of a God to require, and the very least that it would become a God of infinite holiness to accept? Is not universal love such a service as God should require of his rational offspring? Will you not aspire to the dignity of universal benevolence? Will you not love a God of infinite wisdom and goodness, whose only aim in all his works is to raise the universe to the highest pitch of prosperity,—a prosperity resting, as the highest prosperity must, upon *holy order*,—the universal exercise of justice and love? Will you not love a government whose only care is to protect this order, and thus promote the happiness of the whole intelligent family? How magnificent is this god-like law. What majesty and glory surround this sublime and holy sceptre. It fills all heaven with admiration and transport. And cannot *you* think it a happiness to be under the government of such a God? Will you deem it a hardship to obey such a law? to submit to such a providence? When you have broken in upon the order of the universe by violating this benevolent system of rules, will you think it a hardship to be called upon to repent? Shall you find it difficult to weep and break your hearts? And since the Son of God has descended from heaven to sanction the principles of this government, to condemn sin, to pluck you from destruction by the sacrifice of himself, and to bear away the honors of your salva-

tion, will you account it a hardship to accept and honor him? All that God requires is reasonable and for your good. In no part of his administration has he given you the slightest cause for complaint. On the contrary, he has followed you with a succession of mercies which have affected angels. On his arm have you all along been supported, and by his hand have you always been fed. He is your Creator, Proprietor, and Master. He made you what you are and gave you all your talents, and in a world which he had furnished for your use he placed you, with a solemn command to use these talents for him. Is it not reasonable that you should be his servants? that you should act in all things with a reference to his will? that whether you eat or drink or whatever you do you should do all to his glory? Is not this what a rational being ought to render? Are not these demands reasonably made on such creatures as you?

But you seek to excuse yourselves with the plea that you are *not able*. And are you thus excused? What then will you say of him who *would not excuse you*, but peremptorily commanded you to perform this service, and threatened you with eternal punishment if you refused? Do you mean solemnly to impeach him in the presence of all worlds? In proportion as you take away a tittle of your obligation and guilt, you support a dreadful impeachment against your Maker. As hard as your heart is, he still commands you to love and serve him, and declares that he will punish you forever if you refuse, and actually sends sinners to hell for no

other reason. And is the service an impossibility? There is no difficulty in the way but that which constitutes the essence of all your guilt,—*a heart opposed to God.* If this rebellious heart may not be forbidden and punished, there is an end to all moral government,—there is an end to all distinction between sin and holiness,—and men are no more moral agents than the brutes and the stocks. If you shrink from this conclusion, you must go back and admit that wherever a rational soul is found that knows its Maker's will, there is one who is bound to love and serve God, whether the Spirit sanctify him or not.

But if the service of God is reasonable, and reasonably required of such creatures as you, why do you withhold it? If it is reasonable in God to require it, it is unreasonable in you to refuse it. Why then do you act so unreasonable a part? You ought not to do it. You ought to give him your heart at once. You have no manner of excuse for withholding it a moment.

But you plead for some *delay.* "Go thy way for this time; when I have a convenient season I will call for thee." This is the very thing I feared. Men cannot resolve to die without religion, and strongly attached to other things, they cannot consent to enter upon it at once. This is the rock around which the bones of ship-wrecked millions are whitening. More probably have gone down to death from a Gospel land in this way than by any other stratagem of Satan. The arch-deceiver knows that if he should come out at once and boldly tell

men never to become religious, his plot would be discovered and defeated. He knows that "in vain the net is spread *in the sight* of any bird." He takes a surer course. He tells them *there is time enough yet.* He urges them to put off till *to-morrow.* He keeps the phantom of a more convenient season before them, receding as they approach, and determines that they shall never overtake it. They see not the stratagem, and follow on as an ox to the slaughter, amusing themselves with the hope of a more convenient season, until they plunge into eternal death. Could you approach the margin of the burning lake and collect the history of the damned from their own lips, you would probably find that most of those who went down from a Gospel land were decoyed to ruin in this very way. In this same net your own feet are taken. Break that fatal snare or you yourselves are lost.

Consider too the *wickedness* and *danger* of this delay. All this time you are defrauding your Maker of the service which you owe him. All this time you are living in constant rebellion against God. If ever you are bound to serve him you are bound to serve him now. If ever he is worthy of love he is worthy now. If you would shudder at the thought of remaining his enemies to eternity, why continue his enemies for a day? In this you are going directly in the face of his solemn, earnest commands and entreaties. "To day if ye will hear his voice harden not your hearts." Let me urge the *danger* too. All this time you are walking over the grave: and should you suddenly fall, where are

you then? By such a tenure you would not consent to hold your temporal estate if in your power to obtain a better. If all your property was thus exposed you would not sleep. You would compass sea and land to make your title sure. How comes it then to pass that in the very case which calls loudest for anxiety, there you are the most secure? And consider, I pray you, that your hazard is daily increasing. Every hour lessens the chance of your salvation. Your hearts are growing harder; your enemies are intrenching themselves there; evil habits are becoming confirmed; the wall of separation between you and God is growing stronger and higher; the work of repentance and self-government is growing more and more difficult; the Spirit is departing, time is shortening, and death and hell approaching. If then you cannot now be persuaded, what reason have you to hope that you ever will? If you find it difficult to turn now, it will be more difficult at every future day. You hope for God's assistance hereafter; but what right have you to hope for that while you are rejecting the assistance which he now offers? He has never authorized that hope. He has not spoken of a to-morrow. On the contrary he has warned you that his Spirit shall not always strive with man. And his providence repeats this warning. So far as man can judge, few are sanctified after the middle of life, and by far the greater part under the age of twenty. With these dreadful prospects before you and these accumulating dangers around you, what infatuation to hope for a more convenient season and to fold up your arms as though all was well.

All this time you are depriving yourselves of the present joys of religion,—that tranquillity among the passions, that peace of conscience, that delightful communion with God, that transporting sense of pardon, that beatific anticipation of future glory, which religion affords. The tempter has had the effrontery to tell you that religion would spoil your peace. And why did he not tell you that heaven was a dungeon? But ask those who have tried her power, and they, with one voice will testify, that "her ways are ways of pleasantness and all her paths are peace."

And *for what* do you lose all these joys and sacrifice your souls? For husks that cannot satisfy; for idols full of tormenting stings; for a world of shadows; for riches which suffer not their possessors to sleep; for objects bearing about this label written with the finger of God, "*Vanity and vexation of spirit.*" "The way of transgressors is hard," "and the way of peace have they not known." And even were it otherwise,—were every anguish extracted from their hearts,—yet what is there in all these objects worthy to engross the supreme desires of an immortal mind? What are these to God and Christ and heaven?

What are these to the interests of that soul which is destined to expand forever in the regions of light and life, or to sink eternally under the anguish of the never dying worm? O eternity! eternity! thy solemnities turn all the promises of time to a jest. Count the sands of the sea; multiply them by the leaves of the forest, and the spires upon the moun-

tains, and the stars in heaven; and when so many ages have rolled away, your happiness or your misery will be but just begun. What is this world? "its pomp, its pleasures, and its nonsense all?" If I live three score years and ten on a dung hill, what is that to me if I may but obtain to the blessedness of everlasting ages. If I spend my seventy years begirt with imperial purple and rolling in the pleasures of a court, what is that to me if after all I must be imprisoned in hell as long as the throne of God endures.

My dear hearers, are you immortal? Are you to spend an eternity in heaven or hell? And are you losing yourselves among the vanities of this world? Will you never awake? Sleep on then and take your rest. But know you that the mists of death will soon gather around you. You will be laid upon a dying bed. Time is gone and eternity has come. I see you lying there without a friend to help you in heaven or earth. I see you cast back your eyes on misspent sabbaths, on murdered privileges, on wasted time. You remember the calls you once rejected. I hear you cry, "I had a soul but prized it not, and now my soul is gone. Ten thousand worlds for one more year. Ten thousand worlds for one more sabbath in the house of God."—I look a little further, and I see the perturbations of the troubled sky. The sign of the Son of Man appears in heaven. The last trumpet sounds. That body which had been committed to the grave is organized afresh. It opens its eyes on the strange commotions of a dissolving world. It

is forced to ascend. The judgment seat is set in the clouds of heaven and the books are opened. I hear you cry to rocks and to mountains to cover you; but rocks and mountains are sunk in the general ruin. The books are opened, and on a black page are spread out all the sins of your life. That page is held up before a frowning universe.—The judgment ended, the Judge prepares to speak. God of mercy save me from that hour! Eternal justice lowers upon his awful brow. His right hand grasps ten thousand thunders. With a look before which heaven and earth flee away, he turns full upon his foes: "Depart,—ye cursed, into everlasting fire, prepared for the devil and his angels."———But I return, and, blessed be God, I still find myself on praying ground and my dear hearers about me. This is not the Judgment Day. But, my beloved friends, I expect soon to meet you at that bar and give an account of my labors among you to day. It is in full view of that awful scene that I am speaking thus to you. I would not have you perish; but if you perish, I would clear my garments of your blood.

But you *must not* perish. The calls of mercy are still out. I have returned to my text and found it written, "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." These heavenly words, issuing from the eternal throne, still mingle their sounds about your ears. There is yet hope. You need not perish. The door of mercy is not yet closed. That Saviour whom you just now saw on

the judgment seat, once died on Calvary. Though you have so long trifled with his blood, though you have so long abused sermons and sabbaths, though you have ten thousand times been found in arms against the Sovereign of the world, yet in that blood all your stains may be washed out,—all your treasons purged. Only do not now seal your damnation by longer rejecting his mercy. Fall down now at his feet. Go not from this house till you have bathed them with your tears and wiped them with the hairs of your head. This is an awful moment. Heaven, earth, and hell are now opened before you. From the throne of God which is placed in the midst the invitation is still proceeding. Not man, but God himself is now speaking to you. If you turn away it will be like those who turned away when their feet touched the borders of the promised land. They could not be forgiven but must perish in the wilderness. Take care what you do, for you are now standing near the Shekinah. Drop the weapons from your bloody hands. With those trembling arms clasp his feet; resolving never to quit your hold;—that if he tread you down you will sink, but that you will never leave the spot till one look of peace assures you that your sins are forgiven. O could we see you thus!—Are you *afraid* to go? Why, it is the same Being that left the realms of glory to die for you. Go with greater confidence than you ever went to an earthly parent. Go with all your sins upon you. It is not to *judge* that he has now come. He has come to heal the broken-hearted and to preach deliverance to the

captives. The love of Jesus looks out of his eye. His hands, bearing still the prints of the nails, are extended to receive you. Go, and give pleasure to that heart which bled on the point of the spear. Go and find your heaven in the sweetness of that embrace. Go:—you see him there,—O go!

SERMON XIX.

HOBAB.

Num. x. 29–32.

And Moses said unto Hobab, the son of Raguel, the Midianite, Moses' father in law; We are journeying unto the place of which the Lord said, I will give it you: come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to my own Land and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayst be to us instead of eyes. And it shall be, if thou go with us, yea it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

This Hobab, the son of Raguel, the Midianite, is thought by some to have been the brother-in-law of Moses; but others understood him to be called in this very passage the father-in-law. The Septuagint adopts the latter opinion. Assuming this to be the fact, Hobab was no other than Jethro, who is sometimes called Reuel. He was the priest or prince of Midian, and appears to have been a worshipper of the true God. In former days, when Moses had fled from Pharaoh, he came into the land

of Midian, in the neighborhood of Mount Sinai, where he married the daughter of Jethro, and lived forty years. Called of God to return to Egypt, he took leave of his father-in-law and departed with his wife and children, but afterwards sent them back to Midian, and pursued his journey to Egypt alone. Soon after his return to Sinai with the Hebrew nation, Jethro brought his wife and children to him, and assisted him in arranging the civil affairs of the nation, and then took his leave and returned home. During the eleven months that the congregation was at Sinai, Moses might have frequent interviews with his father-in-law, who lived in the vicinity; and just before he commenced his journey to Canaan, he made the proposition contained in the text. Though the invitation was at first declined, yet being pressed it was not finally rejected; for the family of Hobab did accompany Israel. From their greater knowledge of the wilderness they were probably of essential service to a nation of strangers traversing that trackless desert, and in the language of Moses, were to them instead of eyes; and at the close of the forty years they entered the land under Joshua, and had an inheritance assigned them in the tribe of Judah, where they continued a distinct family, under the name of Kenites, but enjoying all the privileges of the people of God, until the Babylonish captivity.

While many in these days are joining themselves to the Church of God and setting out for Canaan, I have selected this text as affording matter both interesting and seasonable.

When this invitation was given by Moses, the people of God had just separated themselves from all the other nations of the earth, and formed themselves into a church state by the solemn transactions at Sinai, and were then setting out for Canaan. All who did not accompany them would be left behind in a wretched heathen state. A strong line of division was thenceforth to be drawn between the people of God and the rest of the world. Under these circumstances it was the duty and privilege of Hobab and all good men to join themselves to Israel, that so they might live among religious ordinances, among sabbaths and tabernacles, and enjoy the presence of God in the shekinah, and worship him in the only way of his appointment. Before that day the true worshippers had been scattered; an Abraham in one nation, an Abimelech in another, a Job in a third, an Eliphaz, a Bildad, a Zophar, an Elihu, and a Jethro in others. And the presence of God had been manifested in all places where his worshippers had lived. In one place he would appear visibly, in another in dreams, in a third he would utter himself from the whirlwind. Before this no particular forms of worshipping and sacrificing were appointed, but all the varieties were accepted. But now the time had come when God would live abroad among the nations no more, but would confine his presence to the mercy seat which was to be established at Canaan. The particular forms in which he chose to be worshipped were minutely prescribed; a great part of which could be observed no where but in the city which he should

choose to place his name in. His worshippers would thenceforth disappear from other countries, and the whole world would be given up to pagan darkness; while the light, collected to a point, would shine with concentrated lustre among the chosen tribes. Under these circumstances it was the duty and privilege of Hobab to unite his destinies with the people of God and to follow them to the land of promise. Thus doing he would enjoy the blessings of the Church, and entail a glorious inheritance on his children, by bringing them to be of the household of faith, who otherwise would be left in the glooms of heathen darkness.

And now, my brethren, whilst thousands in these days are joining themselves to the Lord and publicly setting out for the heavenly Canaan, is it not the duty of all who wish to serve or be served of the God of Abraham, to go along with them? What countless blessings might they thus secure to themselves and to their children; their poor children who otherwise may perish for want of a father's faith and a mother's prayers. They must either accompany God's people or be left behind in wretchedness and ruin, like what awaited those who should linger in the fields of Midian.

When this invitation was given it was a time of jubilee and joy with the Church. They had just avouched the Almighty Jehovah for their God and Father; they had been graciously received as his family, and were then, under the brightest auspices, setting out for the happy land given to Abraham, Isaac, and Jacob. What glorious prospects

lay before the eye of Moses as he thus addressed his father Hobab. And with these prospects before him how could he bear to leave so dear a friend behind? How did his heart yearn to take all his kindred with him. His beloved friends from whom he had received so much kindness while a stranger among them, and with whom he had spent so many happy hours,—to see their face no more,—to leave them destitute of all the blessings of God's covenant! this was more than he could bear. And why should they lose so much? The way of Canaan was as open to them as to Moses. And of what urgent necessity it was that they should go at that time. If they did not set out then probably they never would follow after. Never again would they find such a company setting out together for the promised land. And must they *never* taste the delicious fruits of Canaan and the spiritual blessings of Abraham's seed? Must they sink into the sins and perish under the ruins of the heathen world? How could Moses endure the thought? In his eyes I read his soul as he presses the invitation upon his father: "Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel." What love and goodness glowed in this address. He wished Hobab and his family to go because such an accession to the Church would advance the glory of God,—because he regarded their happiness as human beings, and more especially as beloved friends,—because he coveted the pleasure of their society,—and because he calculated on the advantages to be derived from them by the way.

For similar reasons do those who are setting out for the heavenly Canaan, earnestly desire their friends and acquaintance to go along with them. The greater the number the greater the glory to God. They have also a sincere desire for the best happiness of their fellow men. Their benevolence, expansive as the light, embraces the great family of man, and would fain bring them all home to their Father's house. It is not in their hearts to monopolize the blessings to themselves. Especially do they desire to have the friends of their heart accompany them. What agonizing throes agitate the bosoms of pious children for their ungodly parents,—for their unsanctified brothers and sisters,—of pious parents for their unregenerate children,—and of pious husbands and wives for their unrenewed partners. They long to see them happy after death, and they greatly desire the pleasure of their religious society and friendship. As soft as the dews of Hermon are the delights of Christian communion, especially with those whom the ties of nature have bound to our hearts. To tread with them the pleasant paths of wisdom, to mingle our sympathies and cares and joys and trials; this is a banquet next to the repast of heaven. How much is often lost in family circles for want of this heavenly fellowship. Another motive to wish that our friends may accompany us, is the advantage to be derived from their counsels, prayers, and watchful friendship. They may be to us instead of eyes. Religious friendship has peculiar advantages when shedding its benign influence upon the domestic relations.

Two lovely sisters walking hand in hand in the ways of Zion;—a husband and wife holding sweet communion together when they sit in the house and when they walk by the way; of what great advantage may they be in supporting and animating each other. And what a great assistance might youthful companions be to each other would they agree to set out together in the heavenly course. And why cannot such happy associations be formed on the high road to Zion? Why should parents be torn from children, husbands from wives, and brothers from brothers? Why need *any* be left behind? The road to Canaan is as open to them who loiter in Midian as to those who are on their way. And what opportunity so favorable to commence the journey as when such crowds are setting out for the happy country? Now they need not travel the long and difficult way alone. But the time will come when all the pilgrims will have got home, and this road will no longer be frequented. And then the cry will be, Alas that we did not set out in season!

There were strong reasons to enforce this invitation of Moses. He was not going to visit the inclement regions of Scythia, nor the sickly fens of Egypt; but to live under the healthful skies of Canaan,—in a country fair and fruitful, brightened with cheerful suns, and fanned with temperate and salubrious breezes. And God had spoken good concerning Israel. They were to enjoy the happiest commonwealth beneath the skies,—to live under laws framed by God himself. They were to enjoy

the oracles of God, the ordinances of his worship, the tabernacle, sabbaths, and holy feasts; and all their institutions were to be stamped with God and religion. Their economy and order would be, throughout, a delicious banquet for a holy taste. How infinitely superior to the motley and irregular fabrics of pagan superstition. The God of the whole earth had engaged to be their God, to fix his residence among them, and to sit on the mercy seat between the cherubims, diffusing blessings around the land, pardoning their sins, hearing their prayers, and holding blessed communion with them. Here alone was the Gospel of peace to be heard and the great atonement to be displayed. Their sacrifices and all their holy rites were to be full of Christ. In a word, all that was precious in the manifestations of God,—all that was valuable in the plan of grace revealed for the salvation of a ruined world,—all that was glorious in all creation,—in heaven and earth,—was, in a sense, to meet in a point in the Church, and to dwell among sacrifices streaming with blood, among tabernacles and temples and holy rites and praying thousands. In this nation the great Messiah was to appear, with all his blessings for men. *Indeed* God *had* spoken good concerning Israel. Great was to be the increase of their prosperity and joy; insomuch that every heart that loved the Church would thrill with transport. Israel was a name which should live in honor when all other nations should be blended in one common grave. Their prosperity was to rise and extend and lengthen, even through the ages of eternity.

How did Balaam, when perched on Abarim, inflated with the big inspiration and rapt with the grandeur of his subject,—how did he soar and stretch to more than mortal height when descanting on the future glory of Israel. And this, all this, was the blessedness which Hobab was invited to partake.

With increased interest we shall now look upon the invitation again: "And Moses said unto—[his] father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel." And when he hesitated, Moses pressed him: "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayst be to us instead of eyes. And it shall be, if thou go with us, yea it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." How could he resist so tender, so pressing, so advantageous an offer? What a fatal calculation would it have been for him to have lingered in Midian. He *could not* stay. He *did not* resist the entreaties of the prophet. He went with him. He went, and he had no cause to repent it. He saw the glory of Israel. His posterity partook of the prosperity of the nation and the blessings of Abraham. And this day, we trust, he is rejoicing that he went with Moses.

And now, my dear brethren, with the voice of undissembled friendship I would apply this invitation to every person in the house who is not on his way to the heavenly Canaan. In the name and be-

half of that blessed company who are bound to the land of promise, I present you an affectionate invitation to come along with them. I know they greatly desire your company. They *would not* monopolize the blessings to themselves. They would fain impart to you a share of all that God bestows on them. They wish you to partake of their happiness for time and eternity. Indeed they know not how to leave you behind. As they cannot at present speak for themselves, I will address you as their organ, and wish the invitation may be received as coming from them.

Imagine that you hear the voice of some beloved child or parent or brother or sister or husband or wife, whose name is enrolled in the tablet of Israel, calling to you from the Church: We are journeying unto the place of which the Lord said, I will give it you: come ye with us and we will do you good. We are bound, not to an earthly Canaan, but to the mount of vision, the Zion of the skies; to fairer fields than Moses saw from Pisgah; to the land of the rivers of life,—better watered than the plain of Jordan, more beautiful than Tirzah and Jerusalem, more fat than Gilead or the vale of Eshcol, more delectable than the vineyards of Engedi, stronger than the castles of the Anakims, and more magnificent than the mountains of Lebanon. This is the land of which the Lord hath said, I will give it you. Unworthy indeed we are; yet our Father hath suffered us to hope for a bright inheritance in the heavens. It is decreed that earth-born worms shall be rapt above the sun and stars, to fly with

angels through the upper spheres, and to expand in regions of exhaustless life. Into his own hands hath he taken the charge to carry us through the windings of the wilderness, to subdue the giants, and to put us into peaceful possession of the blessed country. We hold the place by no uncertain tenure. It is made over to us by a covenant well ordered in all things and sure. And now we advertise you that our face is fixedly set to go up to this Jerusalem. Come ye with us and we will do you good; for the Lord hath spoken good concerning Israel. Yea, glorious things are spoken of the city of our God. The most transporting prospects are spread out before the view of Christians. Eye hath not seen nor ear heard what God hath prepared for them that love him. For these enchanting scenes we are toiling and pressing forward, and hope soon to enter the portals of the celestial city and leave all these lower worlds behind. Come ye with us and share in all our glory. There are seats enough around the throne for you, and we would not occupy them alone. The mountains and vales of Canaan are spacious enough to admit you and your little ones. Heaven is wide enough for all. There is room enough in the heart of God, merits enough in Christ, ministering angels enough to attend you. There is room enough in the Church to admit you, room enough at the table of the Lord to receive you, and room enough in the hearts of Christians to entertain you. Come ye with us from Midian and unite your destinies with the Israel of God. Theirs is the only interest which will stand

when worlds decay; the only bark that will ride through the storms of conflicting elements and enter the blissful haven; the only thing that will rise unimpaired from amidst the ruins of dissolving worlds. Come then and embark your all on that bottom which supports the fortunes of Israel.—Unite your destinies with theirs, to rise as they rise, and to fall only when they fall. Come and take your chance with them, and say as Ruth did to Naomi, "Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God."

Come ye along *with us*. Think not, beloved friends, that we call you to venture among dangers which we will not encounter ourselves, or to engage in labors which we ourselves would shun, or that we are pressing a boon upon you which we despise. No, we offer you what we hold most dear, and what worlds should not purchase from us. We will cheerfully go with you through all your perils and toils. We will keep by your side in every extremity, and will never quit you in the hour of trial. We would not send you alone through unexplored ways. Only come *with us* and we will go with you.

Come ye with us and *we will do you good*. There is nothing in our power that we will not do for you. We will assist you by our counsels, we will cheer you by our sympathies, and employ for you our prayers. Our heads, our hearts, our hands shall be ready to assist you. We will do what in us lies to support you in affliction and to strengthen you in temptation. We will watch over you with a broth-

er's care; will rejoice when you rejoice and weep when you weep. We will unite our counsels with yours against the common foe, and will stand or fall with you. We will clinch hands and together break through the thickest ranks. Together will we conquer and together will we reign. Not death itself shall long divide us. We here, with great affection and desire, offer ourselves for your companions and assistants by the way. We seek and court your alliance. Take us and we are yours. We freely confess to you that we ourselves also want your assistance. Like the Hebrews, we are in a wilderness, surrounded by enemies and dangers; and you may be to us instead of eyes. Beset with difficulties and foes we call for your assistance. Come ye up to the help of the Lord against the mighty. We should be obliged by your counsels, sympathies, and prayers; and much should we value the pleasure of your society.

And it shall be, if you go with us, yea it shall be, that what goodness the Lord shall do unto us, the same will we do unto you. You shall take part with us in the Gospel, in its precious promises, in the privilege of pardon, in all our consolations. We will welcome you to the table of the Lord, and there, as in a banqueting house, we will joyfully impart to you that sacred feast which we ourselves receive. You shall share in our labors, our watchings, our trials; and when we find a blossom by the way we will not fail to show it unto you. You shall have your full share in our final inheritance, in our crowns and diadems, and shall reign with us forever

and ever. In all the good, for time and eternity, which we receive from the Lord, you, dear brethren, shall have your part. Only come along with us and share our fortunes with us. Come drink at our fountains, repose in our valleys, and bring your little ones to partake of our harvests, our sacred feasts, and the delights of our tabernacle. We shall rejoice to embrace you as brethren. With overflowing hearts we will welcome you to the maternal care of our mother, the Church. We shall delight to show you all the rare things which we discover in these new climes, the mysterious regions of Zion. We will carry you around and show you the glory of the temple and all its sacred order. We will lead you to Calvary, and show you a Saviour reeking in blood. If we depart first, perhaps we may become your guardian spirits. And when we have attended you home, we will lead you around the upper skies, and show you the magnificence of the New Jerusalem. This done, we will choose out one common abode in some fair immortal field, and dwell together like one soul through the unmeasured ages of eternity. You see our hearts are ready to take part with you in all things. Only come and be with us and we will be with you.

And now who among you all will consent, and this day set out with us for the promised land? Will none consent? *Must* we go alone, and gather the grapes and reap the harvest of Canaan without you? We confess to you our whole souls,—*we know not how to leave you behind.* Often shall we look back and sigh for your company. O gratify our anxious de-

sires and come along with us. Forsake your idol gods and your father's house, and come and take shelter under the wings of the God of Israel.

There is a voice gone out; an alarm is heard, that tempests are gathering over the land of Midian. *I see* the perturbations of the troubled sky,—the fury of the winds driving together the high-charged clouds; and *now* a general stillness holds the pulse of nature;—dreadful syncope before the bursting of the angry storm. "Up, get ye out of this place; for the Lord will destroy this city." Vast and eternal will be the difference between those who set out for Canaan and those who stay behind. The impassable gulf will divide many a father's house; a parent on one side and a child on the other,—a brother on one side and a sister on the other; and what is most affecting of all, this line will break the nuptial tie and forever divide the husband from the wife of his bosom. Are none affected at the sight of such crowds setting out for Mount Zion while they are left behind? And why, my dear friends, will you not also go? Are not your souls as precious as theirs? Have you not as much need to go? Would it not be as much to your advantage? And have you not as good a right? for all are equally invited to share in the promised land. Come ye then with us and we will do you good. And it shall be, if you go with us, *yea it shall be*, that what goodness the Lord shall do unto us, the same will we do unto you. Amen.

SERMON XX.

RETURNING FROM THE CRUCIFIXION.

LUKE, XXIII. 47–49.*

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

At the time of our Saviour's advent the sceptre had so far departed from Judah, that all their civil affairs were managed by a Roman governor set over them without their consent. Though the sanhedrim was still invested with ecclesiastical authority, they no longer retained the power of life and death: and when the chief priests and elders had conspired to crucify the Son of God, they could not execute their purpose without the consent of the Roman governor.

In all the provinces of the Roman empire bodies of soldiers were stationed to keep the conquered

* Preached in a revival of religion.

nations in subjection. These were divided into companies of from sixty to a hundred and twenty, and each company was commanded by a first and second centurion. Such a one was Cornelius of Cesarea. Such a one was the believing centurion of Capernaum whose servant Christ healed. And such a one was the man who commanded the ruffian band that insulted and crucified the Lord of glory.

The wicked Pilate, who had been reluctant to deliver up an innocent man to death, not more from love of justice than from an unaccommodating spirit towards the Jews, at length, for fear of being accused to Cesar, scourged him and resigned him to be crucified, and appointed his own soldiers to execute the horrid sentence. "Then the soldiers of the governor took Jesus into the common hall," called the pretorium. There were four that acted as special executioners on this occasion; who, "when they had crucified Jesus, took his garments and made four parts, to every soldier a part." These four are thought to have been those who were with the Roman lictors. The lictors were officers attendant on the Roman magistrates, who not only acted as marshals, but, by means of soldiers under them, arrested and executed criminals. But those who took Jesus into the pretorium "gathered unto him the whole band." That band, which we find under the command of a centurion, was deemed necessary to keep the peace and to guard as well as insult the prisoner. Whatever control an intermediate lictor might have had over

the four executioners, the centurion is understood to have presided over the whole scene of mockery and torture.

As our Saviour was condemned for claiming to be the king of the Jews, the soldiers laid themselves out to insult this claim. They stripped him and put on him a scarlet or purple robe, and platted a crown of thorns and put it on his head, and put a reed in his right hand for a sceptre, and bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and struck him with their hands, and smote him upon the head with the reed, driving the thorns into his temples. After this horrid mockery they took off the robe and put his own raiment on him and led him away to crucify him, bending under one end of his cross. When they arrived at Calvary they suspended him between two thieves, and drove the dreadful spikes through the live nerves of his hands and feet; and while the whole weight of his body hung suspended on these agonized cords, and the chief priests and the multitude were scoffing and wagging their heads, and the thieves were blaspheming, the soldiers insulted him with vinegar mingled with gall and with wine mingled with myrrh, and cried in outrageous mockery, "If thou be the king of the Jews save thyself." And when they had done all this, they let him hang in agony and sat down over against the cross to watch him and to prevent his friends from coming to take him down.

This centurion must have had a hard and barbarous heart, or he could not have permitted his sol-

diers to treat the sufferer thus. For though he was obliged to see him executed, it cannot be doubted that he had power to restrain their wanton insults. With such a brutal heart he brought the divine victim to Calvary. With such a heart he presided over the erection of the cross and the driving of the nails. And with such a heart he sat down with his soldiers to watch him there. But while he sat there astonishing things appeared. It was nine in the morning when Jesus was nailed to the cross. After they had blasphemed and wagged their heads for three hours, a miraculous eclipse of the sun began at noon and continued till his death at three o'clock, in the time of the full moon. And darkness was over all the land until the ninth hour. This was enough to draw the attention of the centurion to every circumstance relating to this wondrous man. And as he listened to what should escape him, he heard him praying for his murderers: "Father, forgive them, for they know not what they do." This was such a temper as he had never witnessed before. He further heard him calmly commit his mother to the beloved disciple: "Woman, behold thy son;" and to John, "Behold thy mother." Again he heard him with his last words claim God for his Father and resign himself into his hands: "Father, into thy hands I commend my spirit." This did not look like an impostor. An impostor would not have remained steadfast during the agonies of a lingering death and gone into eternity with a lie in his right hand. But behold greater wonders yet. At the last convulsion of the expiring

God a great earthquake heaves the mountain and rends asunder the rocks. "Now when the centurion and they that were with him watching Jesus, [to wit, that barbarous band,] saw the earthquake and those things that were done, *they* feared greatly, saying, Truly this was the Son of God." Or as another evangelist says, "And when the centurion which stood over against him, *saw that he so cried out and gave up the ghost*, he said, Truly this man was the Son of God." Or as it is in our text, "Now when the centurion saw what was done, he *glorified God*, saying, Certainly this was a righteous man." He was fully convinced, and so were at least some of the soldiers, that they had been mocking and murdering the Son of God, and *he* at least was brought to glorify God. Considering the greatness of the occasion and the greatness of the grace, it is not too much to believe that that barbarous captain and some of his murderous band were subdued by the side of the cross they had reared, and washed white in the blood they had shed, and brought to cast their terrified souls on him whom they had so greatly insulted. Astonishing grace! Who will ever despair again?

We are further told that "all the people that came together to that sight, beholding the things which were done, smote their breasts and returned." These are distinguished in the text from "all his acquaintance and the women that followed him from Galilee;" who, instead of returning, lingered about the spot to which they were attracted by bleeding affection, though, from the fear of the Jews, they

"stood afar off beholding these things." Those who returned smiting their breasts, had not come to Calvary to weep, but to enjoy the sight. They are described as "the people that came together to that sight." And their smiting their breasts is attributed, not to former convictions, but to convictions received that day. They "*beholding the things which were done*, smote their breasts and returned." John and Mary, and the other disciples who followed him weeping, smote their breasts when they were *going*, but these only when they were returning. They were not the actors in the scene, but spectators; and are at one time marked as "the people that came together to that sight," at another, as "the people" who "stood beholding." But though not actors, they joined, like giddy spectators, in the blasphemous insult. "And the people stood beholding; and the rulers also, *with them*, derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God." For three hours they mocked, until the darkness commenced. But the decisive proofs which followed, of the Messiahship of Jesus, filled them with consternation for the enormous sin they had committed. It was not a few of the spectators who thus returned, but the whole mass. "*All* the people that came together to that sight,—smote their breasts and returned." All had come to see; and they had seen and were convinced. Not being committed by assuming the responsibility of that murder they were not wilfully braced against conviction, and therefore to a man fell under the overwhelming evidence that

dropped like a noontide sun around the cross of Christ. Being from that time filled with distress, many of them were doubtless among those who, fifty-one days after, flocked to hear the Gospel at Pentecost, and were charged with having "by wicked hands—crucified and slain" the Son of God; and were among the three thousand who were pardoned by the agonies thus insulted. Again we cry, amazing grace! Let no Manasseh or Magdalene or Saul of Tarsus ever fear to apply to such a Saviour.

But the Jewish *actors* in this scene did not return smiting their breasts. They had sinned against so much light and with so much malice, that they were, for the most part, abandoned of God, and became proof against every thing. After the darkness had continued three hours, they were still mocking. When Christ in his last moments uttered the Hebrew words of the first verse of the twenty second Psalm, "Eli, eli, lama sabachthani?" one said, he calleth for Elias, and ran and filled a sponge of vinegar and offered it to him to drink. "The rest said, Let be, let us see whether Elias will come to save him." And after all the miracles that had clustered around his death, they went to Pilate and besought that his legs might be broken and that the body might be taken away. The next day, though it was their sabbath, they went to Pilate again and said, "We remember that that deceiver said while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day." Pilate gave them leave, and they went, on their sabbath, "and made the

sepulchre sure, sealing the stone and setting a watch." The next morning, when the watch came in under the strongest agitation and testified of the earthquake and the resurrection and the vision of angels, they hired them to perjure their souls by swearing that his disciples came by night while they slept, and stole him away. And they continued to rise up against all the miracles of the apostles, and to rage in proportion to the increase of evidence.

The principal actors among the Jews, and particularly the chief priests, knew that Jesus was the Messiah. "Then cried Jesus in the temple, [to the priests chiefly] as he taught, saying, Ye both know me and ye know whence I am." "When the husbandmen saw him, [the parable was spoken in the temple against "the chief priests and the scribes and the elders."] they reasoned among themselves, saying, This is the heir, come let us kill him that the inheritance may be ours." They wished to be esteemed the most holy, and to impose their own traditions for laws, and to engross the worship of the people themselves; and they could not bear to have their hypocrisy exposed and their tyranny broken by the reformation which he was introducing. They slew the known heir that they might thus seize the inheritance.

But there were some among the crucifiers of Christ who had not this knowledge. "I wot that through ignorance ye did it as did also your rulers." "We speak the wisdom of God,—which none of the princes of this world knew; [Herod and Pilate particularly;] for had they known it they would

not have crucified the Lord of glory." Indeed all that were susceptible of salvation were without this knowledge: for to take that high and malignant ground against a known Messiah, was the sin unto death. "Father, forgive them, for they know not what they do." Not one of the murderers that *did* know was prayed for." "I obtained mercy," says Paul, "because I did it ignorantly in unbelief;" implying that but for ignorance his opposition to Christ would have been unpardonable.

Here then were five descriptions of people at the cross and among these breaking wonders, and each with a different effect. The disciples, with profound grief and awe; the Roman soldiers stained with blood, and acknowledging with dreadful alarm, and in some cases probably with true contrition, that they had mocked and murdered the Son of God; idle spectators, who came together to enjoy the sight, and mingled in with the impious scoffs, but went away in anguish smiting their breasts; Jewish actors in the scene who did not know the high character of their victim, but hated him because they had a Jewish heart; and the more knowing priests and scribes and elders who crucified him because he was the Messiah. We have no evidence that either of the last two classes were at all affected by the miracles; and know that the last class of all could not be affected otherwise than by being stirred up to greater rage. Pagan soldiers, after all their insults and murderous cruelty, can be conquered by evidence and brought to repentance: even Jews who have sinned against all their light, but have

not actually joined in the crucifixion, can submit to evidence and smite their breasts: but Jews who have imbrued their hands in a Saviour's blood against all the light of their Scriptures, can view the miraculous eclipse, can feel the heaving earth, can see the rocks and the vail of the temple rent, can witness the greater miracle of such a death, and go away as stupid as brutes: and those who knew him to be the Messiah, could go away enraged the more at these attestations of heaven.

From this interesting piece of history we learn,

1. That a sudden discovery of the claims of Christ, connected with a sense of having rejected and crucified him, will cause men to tremble and smite their breasts. How transfixed to earth in dreadful astonishment were those wretches at the cross, when sudden conviction broke upon them that the being they had murdered was the Son of the great and dreadful God. Never was Cain worse confounded when taken by his Maker with his brother's blood in his skirts. So in these days, sinners are often arrested by the very side of the cross which they have reared, and by the very body which they have pierced. The claims of Jesus as the Messiah, and the awful fact that their sins caused his death, open upon them. And when they are thus seized and convicted, how do they beat their breasts and cry, "Wo is me! what mean these bloody hands? undone, undone forever! Rocks and mountains cover me! And reason is that they should weep and break their hearts. What *have* they done? Alas they knew not what they did.

But now they know. Is it any wonder that they tremble? Blame not their tears. They have cause enough to weep. And so have we who may be now returning from the cross with the stupidity of the chief priests. We have been to Calvary, beholding a murdered Saviour: we have been viewing the darkness and the earthquake and the opening graves: and now as we return let us smite our breasts, for we too have conspired to murder him. It is at the cross that we must see sin in its most horrid forms: it is by the cross that sin must be crucified to us: and it is under the droppings of the cross that all our guilt must be purged away.

2. There are some whom no wonders can subdue or convince. Not the darkness nor the earthquake nor the rending of the vail nor the rending of the graves, nor all the wonders of eighteen hundred years, nor the great agitation which is now shaking the consciences of men, nor the resurrection of the spiritually dead, can bring them to smite their breasts. They have complete evidence before them of the existence of those identical wonders which convinced the centurion. Matthew wrote his Gospel but eight years after the crucifixion, and on the very ground. And he appealed to the whole nation, friends and foes, and to thousands of Jews who had come up to the feasts from all the known parts of the world, in proof of facts alleged to have been done before their eyes; such as the miraculous cures, the raising of the dead and casting out devils, the darkness, the earthquakes, the vision of angels, the resurrection, the appearances of the risen

Saviour, once to five hundred at a time, and his ascension from Olivet, before Jerusalem, in the presence of a multitude. If these facts were not so, the impudent imposture would have been known to all men, and prevented a single convert, much more the thousands who flocked to Christ on that ground and in that day and sent their testimony convincingly through the world. If the records of the events were published in that day, the facts must have been as they are stated. If the records were forged and brought forward, say a hundred years afterwards, containing names and facts never heard of before, the mention of churches in the most public cities in the world, and Epistles sent to those churches, when neither churches nor the name of Christianity had ever been heard of; they could not have been believed by man, woman, or child, much less by the best and most learned men of the age, who had evidence enough to convince the known world and to place Christianity shortly on the throne of the Cesars.

We have therefore as much evidence of the facts as had the crucifiers of Christ; and if it could convince such hardened monsters and suddenly transform them into worshippers and martyrs, it ought to convince us.

We have *more* evidence than they. We have seen the Spirit of God applying the truths of the Bible, and the providence of God supporting the Church against all the corruptions of the world, for eighteen hundred years. Even now God is displaying before your eyes wonders of evidence in ho-

nor of his Son. That divine power which attends the Gospel, by which the blind are made to see and feel Bible truths, and by which wonderful transformations of heart and life are effected, producing all the real goodness which has appeared in our world since the advent, furnishes proof no less decisive than the darkness and the earthquake which attended the crucifixion. It is evidence for which we are not indebted to historical records, but which lies before our eyes as obviously as the miracles did before the spectators of the passion. By this power many are now convinced that they have been crucifying the Son of God, and are returning from their wickedness smiting their breasts. You see their tears, you hear their sighs: Let this great earthquake by which so many hearts are shaken, awaken all from the sleep of infidelity, and break off the covering of the graves that the spiritually dead may come forth.

But no evidence will bring man to submit without the effectual operation of almighty grace. Calvary may send forth a thousand wonders; Pentecost may speak with a thousand tongues; revivals of religion may stamp the attestations of the Holy Ghost upon revealed truth; but all to no purpose to hearts resolved not to feel. And many, like the Jews, will continue to resist all the light that heaven and earth can yield, until wrath comes upon them to the uttermost.

Even those who are brought by conviction to smite their breasts, will hold out with stubborn perseverance against God. Nothing but all conquer-

ing power can bring them to apply for cleansing to the blood they have shed.

But there is another class who constitute the greatest wonder of the creation. They rank with the Jewish priests who opposed and crucified Jesus *as* the Messiah. It seems impossible that any but madmen should have pursued such a course. But we see the same thing acted out in modern times. Men oppose the truth, knowing it to be the truth of God, and reproach revivals, knowing them to be the work of God, and persecute Christians because they are the friends of God. Some of them struggle against their convictions and try to disbelieve. Others, without even an attempt to doubt, remain as stupid as animals without souls. Others, roused to a little more reflection, resolutely say to God, "Depart from us, for we desire not the knowledge of thy ways." They *will not* pray; they *will not* attend religious meetings; they *will not* meditate upon God. Others are *rancorously* opposed to God's law, to his decree of election, to the eternal punishment of the wicked; and cavil against him, and hate him and his service and his people, and openly oppose every thing that belongs to God, knowing all the time that it is God they oppose. They all sin in defiance of conscience. And many of them, by sinning malignantly against light, commit the sin unto death.

Unhappy men! can you hope to prevail against God? to put down his religion? to change his government? "Hast thou an arm like God? or canst thou thunder with a voice like him? Or do you hope to escape out of his hands? No, you have

some indefinite purpose to be religious before you die,—to turn him off with the dregs of life—to serve him after you have done serving yourself. And do you hope that he will accept that service? After you have thrust him away with contempt and rebelled against him thirty years, on the presumption that he will help you repent at last, can it be expected that he will help you? The manner in which he treats other aged sinners gives you little reason to hope. Seldom is an aged sinner converted. But the times are changing and greater grace may be expected, and more old sinners will be converted hereafter. No, the aged sinners who are now sometimes brought in, never sinned, when young, against such grace as you now abuse. *You* are likely soon to fill up the measure of your iniquity, and either to find an early grave, or be left, abandoned of God, to prepare for a deeper hell. Of all men you are among the most wicked, the most presumptuous, and the most exposed; and I may add, the most unwise. With all the accuracy of your reasoning on other subjects, here you reason like madmen. With all the boasted soundess of your calculations in other matters, here you are more wild than suicide itself. And it is all the unconquerable obduracy and daring of your heart. Your intellect plainly sees what your interests are; your conscience feels your obligations; and yet that hard and profligate heart rushes to its objects in defiance of the heavens and reckless of your eternal interests. You know what you are doing; you know whom you are provoking and challeng-

ing; and yet your implacable enmity to God and his ways carries you on. The great deceiver who whispers in your ear, and your own deceitful heart, suggest a thousand excuses, a thousand hopes of escape, and a thousand allurements to tempt you from anxious thought. And willingly you yield to the suggestions. You hear God invite and command, but you heed it not. You will not pray; you will not think. All the expostulations and entreaties of friends cannot persuade you once to bend the knee, or to read your Bible, or to attend the special religious meetings. There is no plea of inability in the case. These are things which you acknowledge you can do. But you *will* not. It is your deliberate choice not to become Christians at present. It would interfere with the plans of life which you have laid out. And those plans you will pursue whatever God says. You are determined that your own self shall be gratified, however much God is disobliged and offended. If he tells you of his Son who died on the torturing spikes for you, it does not move you to forego one gratification for him, nor once to thank him, nor to repent of sin which made him bleed. It does not eclipse the disk of your joy, though it put out the sun. It does not shake your steadfastness, though it shook the mountains. It does not break the rock in your breast, though it rent the rocks of Calvary. It does not bring you to smite your breasts, though it thus affected the insulting Jews. It does not move a fibre of your callous heart, though it subdued Roman soldiers, with their bloody hands,

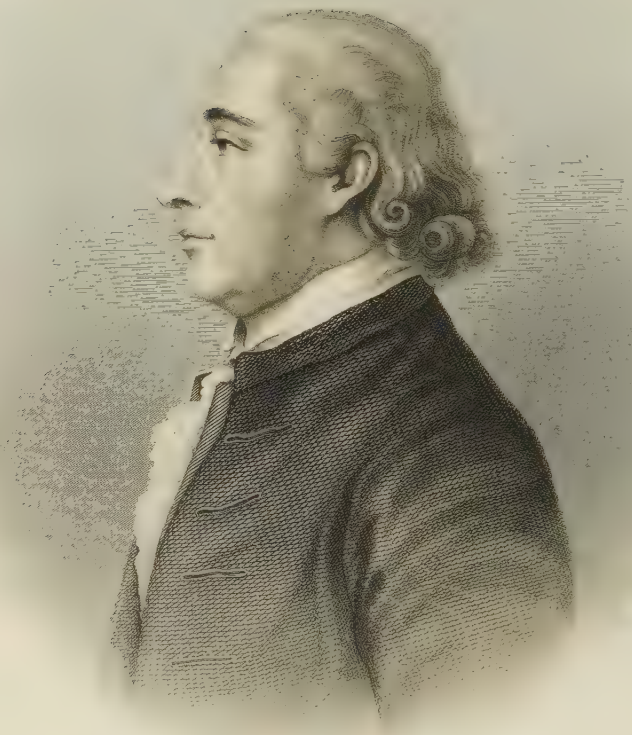
into fear and contrition and an acknowledgement that he was the Son of God. Go then and pursue your ways and be the hardest of all men. Go and sink to a lower hell than Sodom found. Go and spend an eternity in longing to ascend to the sublime heights of Gomorrah. Is it any wonder that God has built an eternal hell? Is it any wonder that such obstinate contemners of dying love should sink lower than pagans,—lower than devils?

There are some who, though not yet brought to smite their breasts, are less hardened than these. To them I can come with greater hope. Here then we stand by the cross of Christ. Draw near and behold what your sins have done. View the Son of God dying for your offences, and go not away with the stupidity of the chief priests. Why should not that blood which is dripping from the cross dissolve your hearts? Why should not the darkness and the earthquake convince you? Shall spiteful Jews, shall Roman soldiers, shall a dying thief, sooner yield to evidence, and go into the kingdom of heaven before you? Fall down at the feet of a dying Saviour, and let your hearts bleed their life away for the treasons which have caused his death. Hasten to be baptised in his blood, and evince your gratitude by lives devoted to his service.

What did it avail the unbelieving Jews to shut their eyes to the claims of the Messiah? Could they always keep them closed? Eternity was appointed to do away their mistakes. And with what unutterable astonishment, when their eyes opened in eternity, did they find themselves at the bar of

him who had stood at their tribunal. What now think you of him whom you insulted on the cross as unable to deliver himself? Who now shall deliver *you* out of *his* hands? Where are Pilate and Herod now? Ah how changed the scene. And such a change, my poor hearers, will those eyes one day behold. When he who wept in the manger, who sweat in the garden, and bled on the cross; when he who has called in your streets and knocked at your doors, shall come in the clouds of heaven, arrayed in the brightness of a thousand suns; when the heavens shall flee away at his presence and worlds shall be enkindled by the breath of his mouth; when the dead shall awake at his voice, and every sinner in earth and hell shall be arraigned at his bar; then with another mind will you behold him whom you now reject. You cannot now drop a tear at the very foot of the cross; but then to purpose you will look on him whom you have pierced and mourn. He will not then come to plead, but to judge; not to suffer, but to inflict, more than he endured, on the authors of his death. What grief will then rive your heart that you did not apply to him in season. By all the nameless terrors of that day; by the pleading love which now follow you in the Gospel; by the pity which bled on the point of the spear and received the spittings of Roman soldiers; by the mercy which forgave his murderers before his blood was cold on their hands; I entreat, I beseech you to fall down at his feet and make your peace through his blood. Now it is offered to you without money and with-

out price; to-morrow it may be too late. Go not from this house until you have accepted the great salvation. Why should you delay? Why *need* you delay? All heaven is waiting for your decision. The Church on earth is waiting for your decision. The authority of the eternal God presses upon you. He commands you now to repent. Infinite dangers lie couched under a moment's delay. A moment's delay deserves eternal burnings. Why will you commit that unbounded sin? Why will you throw upon a dying Saviour that measureless ingratitude? I hear a voice from the cross saying, "It is finished: if you ever come, come now." Amen.



Sam^a Huntington

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SAMUEL HUNTINGTON.

BY REV. A. HUNTINGTON CLAPP, PROVIDENCE, R. I.

THE portrait in this number of the *Quarterly* gives us the features of a truly great and good man, a Congregational Christian. He was a judge and governor of Connecticut, a signer of the Declaration of Independence, president of the Continental Congress, a prominent and influential actor in the Revolution, a large sharer in the subsequent labors and counsels for founding our civil institutions.

Of such a man intelligent readers will be glad to know what can be told. The preparation of a brief sketch was willingly undertaken, without a doubt that ample materials would be easily found. The search for these, however, has shown the wide difference between our fathers' times and ours, as regards the care taken by public men, or their friends, for their reputation.

Then, men were too busy with grand events to think of themselves. The private secretaries of generals and statesmen — if such there were — had other work than preparing for a hungry daily press glowing accounts of the achievements of their chiefs. No telegraph had learned to click into fame mighty men of valor, while they were taking their ease at some pleasant metropolitan or sea-side inn; their work meanwhile left to unknown and ill-paid subordinates. The biographer of few of the great and little men, now active in civil or military affairs, will have to bewail a lack of material. But of him whose name heads these pages, so meagre is the record, that few things have come down to us on sure documentary authority, which may not be compressed into the brief space allotted to this sketch.

The writer is but an humble compiler. Keen eyes have searched before him every scrap of record. For the facts here collected, he is indebted mainly to Rev. Dr. Joseph Strong's sermon at Gov. Huntington's funeral; Miss Caulkins's History of Norwich; D. C. Gilman's Historical Discourse at the Norwich Bi-centennial Celebration; manuscripts of Hon. James H. Trumbull, Secretary of State, Connecticut; Sanderson's Lives of the Signers; and, most of all, to Rev. E. B. Huntington's Genealogical Memoir of the Huntington Family — a work on which its conscientious author bestowed such thorough research, that he has left little for one who shall come after him in delineating the life and character of any of the more distinguished bearers of that name.

Like most of the men who had chief influence in molding the character and

shaping the destiny of our nascent republic, Samuel Huntington was indebted to no factitious circumstances of favoring fortune. What he was, he, with God's blessing, made himself.

His father, Nathaniel, born in Norwich, a lineal descendant of Deacon Simon Huntington, one of the thirty-five original proprietors of the town, removed in childhood with his parents to the parish of Scotland, in Windham, Ct., where he combined the avocations of farmer and clothier. He married Mehitabel Thurston, of Bristol, R. I., and they had ten children — seven sons and three daughters — all born in Windham. The youngest son died in childhood. Each of the daughters married, and reared a family. Of the six sons who came to maturity, one lived and died a farmer in his native town; the other five entered public life, and were all men of mark in their day. In religious faith, the children seem to have followed with singular unanimity the ways of their parents, who were active, consistent members of the Congregational Church, and distinguished as they were for industry, integrity, and intellectual strength, were still more revered for earnest, devoted piety.

Four of the five sons were pastors of Congregational Churches, and each of them spent his entire ministerial life in the field of his ordination, namely:

Nathaniel, graduated at Yale, 1747, and after six and a half years' labor as pastor in Windham, died at the age of thirty-two, amidst the brightest tokens of promise.

Jonathan, without a college education, studied medicine, and attained a good standing as a physician. But devoting himself to the ministry, he was ordained pastor of the Church in Worthington, Mass., in 1771, and served it till his death, in 1781.

Joseph, graduated at Yale in 1762, and during the rest of his life was pastor of the Church in Coventry, Ct. Of his life and writings, Dr. Sprague gives an interesting account in his "Annals of the American Pulpit."

Enoch, graduated at Yale, 1759, ordained pastor of the First Church in Middletown, Ct., 1762, in which office he died in 1809. He was one of the teachers of Dr. Dwight, and but for the failure of his voice and health might, perhaps, instead of his distinguished pupil, have been President of Yale. Like his brothers, he was a warm friend of the revolutionary cause, and by speech and pen greatly aided the patriotic labors of Samuel, in Congress and elsewhere. Passages from his sermons, called forth by the exigencies of the period, have the ring of the loyal pulpit of this day.

Samuel was the second son, born July 3, 1731. The days of his boyhood were divided between his father's farm and clothier's shop and the village school, until the age of sixteen, the year of his brother Nathaniel's graduation. With ten children then living, the father no doubt found necessary a frugal husbanding of his resources, and Samuel was apprenticed to a neighbor, to learn the trade of a cooper. With faithful diligence, the boy pursued his appointed tasks, remained with his master until his majority, and made himself an adept at his trade. But the calling which busied his hands, occupied only a small portion of his thoughts. His serious, meditative air and studious habits marked him out from the youth around him, with whose sports and frivolities he had little sympathy. Fond of reading and of solitary thought, he levied contributions on all accessible libraries of the region, and pondering these treasures in the hours which others gave to sleep or recreation, his sharp inquiring mind made them its own.

The necessity of manual labor, the want of paternal sympathy in these pursuits, the meagreness of resources, and other hindrances, which would have discouraged ordinary minds, only stimulated his to more determined persever-

ance. With no teacher but his borrowed books, for which he set apart a portion of every day, he made himself a respectable scholar in Latin, in general literature, and in many branches of science. Such a love for intellectual pursuits had he awakened, that within a year from his commencement of business as a cooper, he deliberately chose the law as his profession for life. In the study of his profession, as in his general education, he had the help of no teacher, the privileges of no law-office. From borrowed books, mainly from the library of Col. Jedediah Elderkin, a respectable lawyer of Norwich, he acquired the principles of legal science, the very difficulty of their acquisition impressing them all the more deeply upon his mind. For the better pursuit of his new calling, he removed, in 1760, to Norwich, the centre of many of the ruling influences in the social, intellectual, and civil life of the time and region.

Here, at the age of thirty years, despite all the adverse circumstances of his early training, he had not only secured a lucrative share of legal business, but had attained to eminence in his profession and in the public esteem. "Aided by a candid and deliberate manner, which appeared in some degree constitutional, few lawyers enjoyed a more extensive practice, or attracted more general applause. From his good sense, intelligence and integrity, his preferment was remarkably rapid. In a few years, his character as a man of business and punctuality was firmly established; his reputation as a lawyer was exalted, and his extensive practice included all the important cases of his native county, as well as of those which bordered upon it." He made Norwich his home during the rest of his life, receiving one after another the highest honors in the gift of his fellow-citizens, whom he served with admirable ability and faithfulness, whether in matters pertaining to the town, the state, or the incipient nation.

In 1764, at the age of thirty-three, he was sent by Norwich to the General Assembly, in which, for four years, he represented the town. On that assembly it devolved to decide whether the colony would accept or resist the Stamp Act that Grenville was urging upon Parliament. In the discussions to which this odious measure of oppression gave rise in the assembly and at home, Mr. Huntington took a very prominent part. To the outrageous injustice, he opposed all the powers of his head and heart. The discussion brought him into contact with the best minds of that fruitful era, aroused the full powers of his commanding intellect, settled his convictions on the great questions of the day, inseparably enlisted his sympathies with the cause of the people, and committed him unreservedly to those principles of governmental policy with which he was soon to identify his name forever by affixing it to the immortal "Declaration." In the words of the family historian:

"He was henceforth to be with the people against all oppressive and unconstitutional acts of their rulers, even to the bitter but unavoidable end of revolution. When the town-clerk of Norwich, his kinsman, Benjamin Huntington, called a town-meeting, April 7, 1765, to learn if the citizens wished him to use the stamps to be furnished by the crown, Samuel was present to urge, what the meeting unanimously voted, 'that the clerk shall proceed in his office as usual, and the town shall save him harmless from all damage that he may sustain thereby.' Yet, though opposed with all his heart to the stamp-act, Mr. Huntington was still a most loyal subject of the crown. He advised all moderation until better counsels should prevail in Parliament, as he firmly believed would soon be the case. He was appointed in 1765 — the very year when the stamp-act was to go into operation — the King's attorney for his State, and of course was expected to see that no disrespect should be shown the crown. This office he held until other official duties obliged him to resign it."

At a town-meeting in Norwich, in

1774, he was appointed chairman of a committee to draft resolutions "relative to the natural rights and privileges of the people." The first of these resolutions pledges the town "to assert and defend to the utmost of their abilities the liberties and immunities of British America."

In 1774, he was appointed Associate Judge of the Supreme Court of the State; and in 1775, took the seat to which he had been previously appointed, in the Council — the upper house of the Assembly. By the Assembly he was chosen, October, 1775, a member of the Continental Congress, and entered on the duties of that office, January 16, 1776. Roger Sherman, Oliver Wolcott, Titus Hosmer, and William Williams, were his colleagues. He was at once placed upon many of the most important committees, affording ample exercise for his patience of labor, his judicial discrimination and impartiality, and his unselfish patriotism.

"With Jefferson and Livingston, we find him on the committee of Indian affairs; with Paine, Wilson, Lee, and Morris, on that upon the manufacture of arms; with Wythe, Rutledge, and Paine, on that upon the capture and condemnation of prisoners; with the committee of one from each colony, upon supplies of ammunition; and on several committees raised to consider special cases of appeal. In March of this same year, we find him appointed, also, a member of the marine court, constituted for the control of our navy."

On the fourth of July, in this first year of his membership, it was his enviable privilege to give the strongest possible proof of his attachment to the principles of freedom and his faith in popular self-government, by proclaiming "liberty throughout all the land, and to all the inhabitants thereof." The signing of the Declaration of Independence was, indeed, but the consummation of his whole previous course. The Declaration was the embodiment of his own political creed. Few men had done more than he, to foster the public sentiment which warranted that act of national enfranchisement; and to intensify the patriotism which led men whose lives, fortunes, and sacred honor were worth preserving, cheerfully to stake them all on the maintenance of universal justice and liberty. Among the names which that document enshrines for a nation's eternal gratitude, none from any State was given with a more hearty good will than his. A brief letter is extant, in which he joyfully announces the consummation of this deliverance from British despotism.

To Congress, and to scarcely less wearing labors for the country's welfare, out of Congress, he assiduously gave his time and talents through the critical years from 1776 to 1780. Nor did any member of that august body more nobly maintain in public or private life the principles of the Declaration. On all occasions, at every sacrifice, through all the changes of opinion and action of public men veering with the wind of good or ill fortune to the national cause, he stood firm, and confirmed those who gave signs of wavering.

"How true to this hazardous declaration of his principles, Mr. Huntington proved; how intelligently and fearlessly he met all the responsibilities involved in it; how step by step he showed himself more and more indispensable to its efficient maintenance; how he won for himself from the leaders of that day the place and honor of leadership over even themselves, is abundantly attested by their vote of September 28th, 1779, in which he was chosen — [to succeed the Hon John Jay, appointed minister to Spain] — as their PRESIDENT, with a unanimity as honorable to them as to him. Nor did he fail in this trying office, which called for the highest qualities both of the jurist and statesman. From the date of his election until his resignation, July 6, 1781, he was most incessantly and acceptably engaged in the engrossing cares of his office. Perhaps no one of those honored men who were called

to that eminent post during the formative period of our government, occupied it with more credit than he. Certainly never did Congress show sincerer reluctance than when, from utter exhaustion of his strength, he was forced to ask either for a temporary or a final retirement from the office. For two months, they delayed seeking for a successor, hoping that meanwhile he might so far recover, as to justify his continuance. But such had been the tax upon his strength, that he was compelled to insist upon his resignation, about a month before the close of his second year. The resignation was accepted, and a hearty vote of thanks testified to the confidence which Congress reposed in him as the chief executive of the nation, and their gratitude for his impartial and able administration."

But in laying down his exhausting labor as chief executive magistrate of his country, Mr. Huntington did not rest. His constituents had reserved for him his seat upon the Supreme bench of Connecticut, and in the council; and the responsibilities and cares of these offices he resumed within a month after his resignation of the presidency. In these offices, he gave to Connecticut and the country the best that his intelligence, experience, and patriotism, could offer in the trying circumstances of the times. But his fellow-citizens were unwilling to have his services in any but the highest and most arduous position; and in May, 1782, he was again elected to Congress. The state of his health compelled him to decline. The next year he was once more elected, and in July, 1783, he reëntered on his duties as a member of the body over which he had twice been chosen to preside. This was soon after the menaces of armed mutineers about the hall in Philadelphia had induced Congress to consult its safety and dignity by an adjournment to Princeton.

Prosecuting his official duties with his accustomed zeal, he soon found his health giving way, and on the 4th of November, 1782, on the adjournment of Congress to Annapolis, he felt it his imperative duty to bid his compatriots in the national council a final farewell. He left in Congress his kinsman, Benjamin Huntington, who had been his colleague three years, and who, subsequently serving during the years 1787—'91, was a member of the first United States Congress.

Mr. Huntington could not be prevailed on to accept a subsequent appointment, to which he felt that his failing strength would not permit him to do justice. He did not, however, insist on the rest and quiet of private life, so congenial to his feelings and apparently so essential to his health. In 1784, he was appointed Chief Justice of the Supreme Court of Connecticut; in 1785 he was chosen Lieutenant-Governor; and in the following year, Governor of the State, succeeding Governor Matthew Griswold. To that office he was annually rechosen "with a singular unanimity," until his death, which occurred at his home in Norwich, January 5, 1796, in the sixty-fifth year of his age. The immediate cause of death was dropsy of the chest, which supervened upon the complication of diseases that had long been wearing out his constitution.

There could not well be a stronger testimony to Gov. Huntington's merits as a public man, than the influence he exerted through so many years in the national councils, and the persistence and unanimity with which a constituency so intelligent, virtuous, and patriotic, as the people of Connecticut, continued him in offices of trust and honor from the commencement of his public life until death took him from them, in the tenth year of his gubernatorial service. These facts amply warrant the warm words of eulogy which seem to flow spontaneously from the pen of each of his biographers. His colleague in Congress, and fellow-signer of the declaration, William Williams, writing home from Philadelphia, in September, 1776, says:

"If our assembly rechoose their delegates, I hope they will be guided by wisdom and

prudence. I must say that Mr. Sherman, from his early acquaintance, his good sense, judgment, steadiness, and inflexible integrity, has acquired much respect and is an exceedingly valuable member. And so is Mr. Huntington, truly judicious, upright, and worthy of the trust. In spite of that awful contempt of religion and goodness too visible, integrity and virtue do and will command respect. It is of very great importance that whoever attend here should be men of uprightness and integrity, inflexibly resolved to pursue and serve the great cause, insensible to motives of ambition, interest, and any other applause than that of a good conscience."

"With such a character," says Mr. Gilman, "it is not surprising that Mr. Huntington was chosen and re-chosen to be President of Congress, * * * chief-justice of the State, lieutenant-governor, governor, and annually returned to that honorable post, with singular unanimity for ten successive years. The funeral sermon, by Rev. Dr. Strong, bears witness to the sincerity of his faith, and the uprightness of his life. The history of the country declares the wisdom of his counsel, the excellence of his judgment, and the unfailing purity of his patriotism."

And of him and two of his kinsmen, members of the State council of safety, "counsellors whom Norwich furnished to the nation and the State in the trying emergencies of the war of Independence," he adds:

"They are men of whom we may justly be proud; men to whom the country will forever be indebted. Precious are the tombs which hold the dust of such patriots — may they never be suffered to decay! More precious are the letters and papers in which their hands recorded the history of a nation's birth. * * * Dearest of all is the reputation they have left for sagacity, prudence, and inflexible integrity, guided in action by a love of liberty, unfailing and unselfish. As the years roll on, may grateful posterity emulate their virtues, while honoring their names!"

The biographer of "the signers" says:

"Mr. Huntington was a man of profound thought and penetration, of great prudence and practical wisdom, of patient investigation and singular perseverance, of distinguished moderation and equanimity. He was cool and deliberate, moderate and circumspect in all his actions, and possessed of a clear and sound mind. Being truly an upright man, one of the leading traits of his character was the love of justice. This principle was so deeply and indelibly impressed upon his heart, that in whatever circle of society he moved, and in whatever situation in life he was placed, he was steadfastly its advocate and promoter. * * * He was distinguished less as an orator than as a judge; and his marked characteristics were brevity and caution. * * * Having at all times a perfect command over his passions, he presided on the bench with great ability and impartiality. No judge in Connecticut was more dignified in his deportment, more courteous and polite to the gentlemen of the bar, nor more respected by the particular parties interested in the proceedings of the court, as well as the public in general. His name and his virtues are frequently mentioned by those who remember him in his judicial capacity, with respect and veneration. * * * The prosperity of Connecticut during his administration [as governor,] and the flourishing condition of its civil and military interests, are unequivocal testimonies of the wisdom and fidelity with which he presided."

The genealogist of the family, after a faithful examination of all the records extant, bears this testimony:

"As the chief justice of the State, he showed the same ability which had marked him in other official stations. Indeed, there seemed preëminently the place for which he was fitted. His studies made him familiar with the science of jurisprudence. He had the patience needed for the complete mastery of whatever evidence or analysis was essential to the case. He was remarkable for his urbanity, his impartiality, and his inexorable demand for what was true and right. * * * As governor of his native State, he was exceeded in the confidence he inspired and in the esteem he won, by none of the great men who at different times have made that office illustrious. Perhaps the elder Trumbull, the right hand man of Washington in the most perilous days of our revolutionary

period, exceeded him in popularity. But to stand second to such a man in popular admiration, and his peer in the popular confidence, is enough for the lasting fame of any man. Such, doubtless, was the true position of Mr. Huntington among the Connecticut governors."

An incidental evidence of the esteem in which Governor Huntington was held among men qualified to judge, we have in the fact that in days when such distinctions were carefully distributed, both Yale and Dartmouth Colleges conferred on him the degree of LL. D. The impression which he produced on a mind capable of appreciating true worth, was shown by an incident in the visit of Lafayette to Boston, in 1824. Among the citizens introduced to him, was the late Colonel Benjamin Huntington. On hearing his name, the illustrious patriot inquired: "Are you a relative of my old friend, Samuel Huntington, President of the Continental Congress?" Being answered in the affirmative, Lafayette grasped the colonel's hand, and with much emotion exclaimed, "Young man, you have noble blood in your veins; see that you never dishonor it!"

It is deeply to be regretted that most of the papers of Mr. Huntington, which would best illustrate his public life, have perished. Specially valuable would be his numerous letters to General Jabez Huntington, a man kindred in spirit as well as in blood, with whom he kept up a constant and intimate correspondence.

This patriotic general gave to the army of liberty, along with himself and his large fortune, his two sons-in-law, (Col. Chester and Rev. Dr. Strong, who served as chaplain), four of his five sons; the fifth being but a child of ten years when the family were assembled with prayer and solemn covenant to consecrate themselves and their all to the cause of Independence. This entire family joined the army of the revolution at the first news of the battle of Lexington, and served till the decisive victory at Yorktown. Says Mr. Gilman: "If the annals of the revolution record the names of any family which contributed more to that great struggle, I have yet to learn it."

The confidential communications of Mr. Huntington to such a man, would have priceless value for the historian. In their destruction, perished also many letters of Washington, Lafayette, Hancock, Trumbull, Sherman, and other controlling spirits of the time.

The record of Mr. Huntington's private life is as creditable to his heart, as that of his public career is honorable to his intellect. His domestic relations were eminently happy. In April, 1761, the year after his removal to Norwich, he married Martha, daughter of Rev. Ebenezer Devotion, his pastor in Windham. She was his early choice. The preference the poor boy gave her, the rising young man did not transfer. He rejoiced rather that his brightening prospects gave the fairer opportunity to show how strong, unselfish, tender and true was the love that so early chose her from all the world. And having won his young affection by her beauty of person and seriousness of disposition, she had the good sense and prudence to retain it by her ripening virtues and her sympathy with his intellectual pursuits, in which she seems to have kept pace with him; so unconsciously preparing herself for responsibilities that were to come upon her as the companion of one in the highest official stations. The family historian says:

"Few marriages have brought together two more congenial souls. She inherited the same spirit which from his Puritan ancestors had descended upon himself. Her grandfather had taken for his wife a daughter of that Edward Taylor who had been expatriated from Coventry, England, because after the restoration of Charles he was found too good a man to endure so insufferable corruption; and her father drew his spirit and blood from the purest and most heroic

of even Huguenot veins; so that Martha Devotion was fitted by birth and training, to join her fortunes with that of the now aspiring civilian."

This fitness to share the fortunes of her husband, Mrs. Huntington exhibited through a life assiduously devoted to his welfare and the furtherance of the national cause, in all whose vicissitudes she deeply sympathized, cheerfully assuming her share of every needful hazard and sacrifice, and so all the more joyful in the hours of prosperity.

Miss Caulkins describes her as an affable but very plain lady, who, in a white short gown, stuff petticoat, and clean muslin apron, with a nicely starched cap on her head, would take her knitting and go out by two o'clock in the afternoon, to take tea unceremoniously with some respectable neighbor, the butcher's or blacksmith's wife, perhaps. "But this," she says archly, "was before Mr. Huntington was President of Congress, or Governor of Connecticut."

The anecdotes which she gives us of this pair, while he was in Congress, and afterwards in the Governor's chair, would pretty strongly indicate that the wife, as well as husband, preserved to the last those habits of simplicity with which they commenced life. She tells us that at one time, in Philadelphia, the Marquis de Chastellux went with the Chevalier de la Luzerne, [Duc de Lauzun?] the French ambassador, to visit Mr. Huntington, whom the Marquis in his published journal several times mentions with marked respect. "We found him," writes the Frenchman, "in his cabinet, lighted by a single candle. This simplicity reminded me of Fabius and Philopœmen." Describing another occasion, on which, with several other distinguished French gentlemen he dined with him, the marquis says: "Mrs. Huntington, a good-looking, hearty woman, but not young, did the honors of the table; that is to say, helped every body without saying a word." This personal waiting on her guests, was no doubt the uniform simple habit of the hostess. The silence, as Miss Caulkins well suggests, "must surely be attributable to want of familiarity with the language of the gay cavaliers, and not to any deficiency of good manners or of conversational power."

Speaking of a later period, the same pleasant narrator tells us:

"A considerable lustre was thrown on the town plot [in Norwich] by its being the residence of the Hon. Samuel Huntington, Governor of the State. After the war, he built a new house, and lived in quiet dignity. A lively and happy circle of young people used frequently to assemble in this house, as visitors to the governor's adopted children, or attracted by the beautiful Betsey Devotion, Mrs. Huntington's neice, and the belle of Windham, who spent much of her time here. After the social chat and merry game of the parlor had taken their turn, they would frequently repair to the kitchen, and dance away till the oak floor shone under their feet, and the pewter quivered upon the dressers."

Rather high times these, for a Puritan patriot's household! But, oh ye revilers of the fathers, and ye youths fascinated with a rose-water religion which is to save you by assent to its creed while your lives are as frivolous as the gayest, stay long enough to read what further the impartial historian subjoins expressly for your edification:

"These pastimes, however, had little in them of the nature of a ball: there were no expensive dresses, no collations, no late hours. They seldom lasted beyond nine o'clock. According to the good old custom of Norwich, the ringing of the bell at that hour broke up all meetings, dispersed all parties, put an end to all discussions, and sent all visitors quietly to their homes and their beds."

Not so very much here, after all, to countenance some of the boasted "modern improvements" on the social customs of the fathers!

Mrs. Huntington died a year and a half before her husband, on the fourth day of June, 1794, in the fifty-sixth year of her age. Dr. Strong speaks of her

as of an amiable disposition and condescending manners; one whose death was widely lamented, especially by the poor — charity to whom was among the chief excellencies of her character.

The "adopted children" referred to by Miss Caulkins, were Samuel and Frances, son and daughter of the Governor's brother Joseph, of Coventry. Joseph having followed Samuel's example and married a daughter of their good pastor Devotion, there was a double bond between them. The Governor and his wife, having no children, took to their home these two of the twelve with which the reverend Doctor's quiver was full. Pleasant and profitable to the young people, as was the exchange of the country parsonage for the Governor's mansion, the foster parents seem to have enjoyed not less, this opportunity of conferring a lasting blessing on their kindred. They gave the children a fine education, and made them heirs to their estate, which was not a small one. In return they received to the last, the most dutiful affection. Samuel graduated at Yale, 1785, studied and practiced law in the office of his uncle, at whose death he removed to Ohio, of which State he became Chief Justice, and afterwards Governor.

Frances, a few months after her adopted father's death, married the Rev. Dr. Edward Dorr Griffin of Boston. Their second daughter was the first child baptized in Park Street Church, and became the wife of Rev. Robert Crawford.

The biographer of the Signers warmly praises the Governor's simplicity and plainness of manners, his aversion to all pageantry and parade, and the strict economy which he maintained it to be a public duty to exhibit, that his example might help to counteract the rising spirit of extravagance.

"His principal aim in domestic arrangement, was comfort and convenience, without splendor. Though not hostile to good living, he was simple, sparing, and temperate in his own diet. This rigid economy attracted the charge of parsimony, upon which it closely bordered; but it was probably advanced by individuals who believed that extravagance was the mark of a generous, and economy of an avaricious disposition. The private beneficence of Mr. Huntington could have been amply attested, particularly by those relatives whose situation required his assistance."

In personal appearance, Gov. Huntington is represented as having been both winning and commanding. He was of medium stature, dark complexion, his eyes vivid and penetrating; his manners in promiscuous society dignified even to formality. In official stations, never forgetting the dignity proper to his position, nor failing to repel impertinence or vulgar curiosity, he was yet most affectionate in social intercourse, uniformly affable to all who had occasion to seek access to him.

"His rapid exaltation had not proved prejudicial to his mind or manners, but he returned to his constituents in the same plain and unassuming character which had first attracted their confidence and admiration. The honors which had been conferred upon him might reasonably have excited some feelings of honest pride and self-gratulation, as they sprung from the stimulation of his own mind and his unassisted exertions. But if he felt such self-satisfaction, it was studiously concealed within his own breast. He never evinced, in his conduct or conversation, any exaltation either in regard to his political or professional prosperity, but uniformly maintained the mild and modest character for which he was distinguished at the commencement of his career.

"His conversation, studiously avoiding frivolous topics, was eminently instructive, and he delivered his sentiments in few but weighty words. He inherited from nature a large share of that delicacy and sense of propriety which distinguish the man of honor and refinement. His deportment in domestic life was excellent; his temper serene, and his disposition benevolent. The whole tenor of his conversation was ingratiating and exemplary; and although some-

times absorbed in deep meditation, he was generally friendly, cheerful, and social. No man ever possessed greater mildness and equanimity. A living witness can attest that during a long residence of twenty-four years in his family, he never in a single instance exhibited the slightest symptoms of anger, nor spoke one word calculated to wound the feelings of another, or to injure an absent person."

Of his religious character, the record though brief is explicit. Miss Caulkins writes from the memory of the governor's contemporaries:

"Mr. Huntington was always a constant attendant on public worship, and for many years a professor of religion. In conference meetings he usually took a part, and on the Sabbath, if no minister chanced to be present, he occasionally led the services, and his prayers and exhortations were solemn and acceptable. During his last sickness, he was supported and animated by an unwavering faith in Christ, and a joyful hope of eternal life."

Rev. E. B. Huntington, to whose conscientious industry we have already acknowledged our large indebtedness, thus describes the early domestic life of the rising lawyer and his wife, in Norwich:

"There was a still higher charm which adorned and hallowed that home; and one which is much nearer the secret of that great eminence to which it was so soon destined. Religion had set her holy seal upon its united head. Born of pious parents, and descended from ancestors marked for their faith, they both had early yielded to redeeming grace. Both had enrolled themselves among God's people — the husband before going to Norwich, and the wife soon after; and both were characterized by a piety as unpretending as it was sincere, and as uniform as it was deep and fervent. For nothing was Mr. Huntington more marked through his entire public life, than for his conscientious discharge of religious duties. In his family, in the prayer-meeting, in the public service of the sanctuary, he was always at his post, and always ready for whatever duty the hour called him to perform. Old men who have died in our times, have recalled the fervor of his prayers, and the unction of his exhortations in the social meeting; and the testimony of all who knew him is uniform, as to the steadiness of his Christian principle, and the purity of his Christian character."

Of Gov. Huntington's Christian life, none could have been better qualified to speak than the excellent Dr. Strong, who was for eighteen years his pastor, and whose wife was the daughter of his kinsman, Gen. Jabez Huntington. While we admire that conscientious caution which was one of the Doctor's most prominent characteristics, we cannot but wish that in this instance it had not so rigidly constrained his pen.

"The preacher's concern," the Doctor pleads in excuse for his reticence, "is with the living, not the dead." Very true; and for the sake of the living, we cannot but wish that with the facts in his possession he had given them somewhat less charily to the world. However it may have been in his day, we have not in ours so many devout practical Christians in public life, that we can willingly lose the influence of one who makes his high position a means of reflecting brighter honor on the Christian name and cause.

In his funeral sermon, from Acts xiii. 36, Dr. Strong gives a succinct account of the governor's life, comparing him with David, in that God "took him from the sheepfold to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands." (Ps. lxxviii. 70, 72.)

In that account, and in the closing addresses to the adopted children and other relatives, came out many of the intellectual and moral traits delineated in this sketch. Of his distinctively religious character, the sermon bears the following testimony:

"For many years a professor of religion, he appeared to delight both in the doctrines and the ordinances of the Gospel. A con-

stant attendant upon public worship, he was occasionally the people's mouth to God, when destitute of preaching. After the commencement of his last sickness, previous to that singular debility both of body and mind under which he labored a few days before his death, his religious confidence continued unshaken. Amid repeated and very feeling declarations of his own personal unworthiness, he avowed unwavering trust in God, through his Son, in full belief that He would keep what he had committed unto him against that day."

"But I perceive myself upon ground which I would always wish to approach with the greatest caution. The delineation of a good character, if deserved, is most commonly needless; if the reverse, is no better than disguised satire. The eulogy of words can never embalm the memory which is not previously embalmed in the progress of an exemplary and holy life."

The lesson of the life here sketched, we commend "to whom it may concern;" —to young men whose straitened circumstances make them despair of a greatly desired education; — to those called to official station, yet doubtful how best to retain the confidence of the constituency they would serve; — to Christian men in public life who question whether it is not wisest to keep their politics and their piety as wide apart as may be, and whether they can not wield all the more influence among men as they find them, by not being known as professing godliness.

True, the times are changed. But not all public officers were angels, even in the time of Samuel Huntington.

One who reads in the papers of Washington, John Adams, Hancock, and other worthies of the Revolutionary era, their burning wrath against the stock-jobbing combinations, the rapacity, thieving, drunkenness, disloyalty, and rascality in every form, of men whom they largely trusted, may be pardoned if he forgets that he is not reading in his morning journal the revelations of to-day.

Good men in power are never too many. All honor to those we have. And that we may have more, all success to those Divine eternal principles of truth, freedom, and righteousness, on whose power in the heart we must, under God, depend for them.

CHURCH AND PARISH.

BY REV. H. M. DEXTER, BOSTON.

THERE are three methods under which the ordinary work of an ecclesiastical organization in any given locality may be performed, its offices be sustained, and its labors upon the world around be managed. The Church, in its pure, simple, New Testament sense, may do the whole; or the Church acting, for all purposes of civil relation, as an ecclesiastical society, or parish, may do the whole; or the Church and a distinct organization called an ecclesiastical society, or parish, may act together, on terms mutually agreed upon. Which of these methods may be best in any specific case must be determinable, in part, by the law of the State in which the work is to be done.

(1.) *The Church, simply and alone.* This is the New Testament plan; so far as it hints any plan at all. And there is no legal hindrance[1] of which we are

[1] Churches — as such — are generally recognized as bodies corporate; either by legislative enactment, or by common law, and as such, it is usually held that they may hold property — independently of any parish — for the purposes for which they are formed. This was the doctrine in Massachusetts until, in the Unitarian controversy, it became important for the Unitarian interests to have a different decision, and then, (as we believe,

aware in any State, which would necessarily forbid any Church that pleases to do so, from assuming the entire charge of its temporalities, building and owning its own house of worship, pledging and raising all moneys needed for the stated support of public worship, and doing all, that, in any case, is done by both Church and society.[2] In the West, particularly, it is believed that this plan has been extensively tried, and is held to be safe, expedient, and successful.[3]

In New England there are few instances of its adoption, as the mixed Parish system here inherited from the past prevails, and the State laws are so adapted to that method, as to work more kindly with it than with any other. Where a Church, in any State, desires to undertake the whole work, without the coöperation of any parish, it should, by all means, consult some able lawyer familiar with the State law, and govern itself, in the minutiæ of its arrangements, by his advice. No general directions can be given which it would be entirely safe to follow, without special regard to local statutes, which may change in any year.

(2.) *The Church — for all secular purposes acting as a Parish.* This would imvolve the existence of a legally formed "society," or parish, whose constitution should identify its membership with that of the Church. The result would be, that the same individuals would constitute both the Church and society, and, when acting in one form, and under one set of By-laws, would be the Church, and, when acting in another form, and under another set of By-laws, would be the parish. The only object of such an *opus operatum* would be to bring the proper secular work of a parish technically under some State law, while still retaining it exclusively in the hands of the membership of the Church.

(3.) *Church and Parish.* This is the Massachusetts method, and grew out of the peculiar history of its religious affairs. Originally, none but church-members were citizens,[4] so that the town-

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in the face of the precedents of the past, aad of the justice of the case,) Chief Justice Parker decided that "the only circumstance which gives a Church any legal character, is its connection with some regularly constituted Society." [See *Dedham case*, *Mass. Reports*, vol. xvi. p. 505, etc.] This decision has never been acquiesced in by Massachusetts Congregationalists, and never will be: and it is hardly too much to say that that there can be little doubt of its being overruled whenever any new case shall bring the matter before the bench.

On the general subject, consult "*Legal Rights of Churches and Parishes*," in the appendix to Upham's *Ratio. Disciplinæ*, p. 317; Mass. Reports, Burr *v.* Sandwich, and Baker *v.* Fales; and Dr. Pond's MSS., "*Rights of Congregational Churches in their connection with Parishes*," in the custody of the Congregational Library Association. Especially read the argument of Hon. Lewis Strong, in the Brookfield case, *Pickering*, vol. x., p. 172, etc.

[2] We presume such a course must involve an assumption on the part of *the Church* of the entire pecuniary responsibility (without reliance upon any systematic aid from non-church-members) and — in some of the States — a relinquishment, on the part of both Church and pastor, of some legal safeguards; to the end of a more entire dependence upon the Christian honor of all parties.

[3] "There are, at this moment, hundreds of Congregational churches in different parts of our land, which have no connection with incorporate parishes, or religious societies, and never had any. Some of these churches are in the cities and in the older States, others are in the newly settled parts of our country. They own their meeting-houses; they settle and support their ministers: they exist and they flourish without the help or the hindrance of connected parishes." Dr. Pond's "*Rights of Cong. Churches*," *etc., cited above.* See also an article by Rev. H. M. Storrs, [in the *Cong. Quar.*, for 1860, (vol. ii.) pp. 329-336], on "Church and Society." See also the [Kansas] *Congregational Record*, for Oct., 1859, pp. 65-68.

[4] "To the end the body of the comons may be pserued of honest & good men, it was likewise ordered and agreed that for time to come noe man shalbe admitted to the freedome of this body polliticke, but such as are members of some of the churches within the lymitts of the same." — (May 18, 1631,) *Records of the Colony of Mass. Bay*, vol. i., p. 87.

The Connecticut Colony passed a similar law, May 19, 1643. See Felt. *Ecclesiastical History of New England*, vol. i., p. 517.

meetings were just church-meetings in another form, and the "General Court" but a delegated mass meeting of the churches. Then the churches not only chose their own ministers, but contracted with and supported them, and built and owned their meeting-houses and parsonages; assessing and collecting money for the same, not merely of church-members, but of others. A few years later, the towns were expressly authorized to assess and collect church dues like other taxes.[5] When, after 1665, other than church-members were admitted to citizenship,[6] the towns still continued to act as Parishes for the support of the minister, while the Church had the sole voice in his selection; until the "Parish controversy" arose, which, after being carried through 1692–5, resulted in arranging a concurrent action between the town as a parish, and the Church, in such elections.[7] Subsequently — in 1833 — after long effort on the part of those who felt aggrieved by the law as it stood, an act was passed severing all

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This fundamental principle explains the law passed at *Newe-Towne* [Cambridge], March 3, 1635-36, as follows:

"Forasmuch as it hath bene found by sad experience, that much trouble and disturbance hath happened both to the church & civill state by the officers & members of some churches, wch have bene gathered within the limits of this jurisdiçon in an vndue manner & not with such publique approbaçon as were meete, it is therefore ordered that all psons are to take notice that this Court doeth not, nor will hereafter, approue of any such companyes of men as shall henceforthe ioyne in any pretended way of church fellowshipp, without they shall first acquainte the magistrates, & the elders of the greatr pte of the churches in this jurisdiçon, with their intençons, & have their approbaçon herein. And ffurther, it is ordered, that noe pson, being a member of any churche which shall hereafter be gathered without the approbaçon of the magistrates & the greater pte of the said churches, shall be admitted to the ffredome of this commonwealthe."— *Records of Col. of Mass. Bay*, vol. i., p. 168.

"Whereas the way of God hath always beene to gather his churches out of the world, now the world, or civill state, must be raised out of the churches."— John Winthrop. *Reply to Vane's Answer, etc.*

"None are so fit to be trusted with the liberties of the commonwealth as church-members; for the liberties of the freemen of this commonwealth are such as require men of faithful integrity to God and the State, to preserve the same."— John Cotton. *Answer to Lord Say and Seal, etc.* Hutchinson, vol. i., p. 436.

"Viewed from whatever point of observation, the civil power during those early years was only a convenient, or perhaps we should call it necessary, arrangement whereby a company of intelligent and pious people grouped into a number of affiliated churches, were working out a great religious problem."— Clark's *Cong. Churches in Mass.*, p. 68.

"The English *Magna Charta* restricted the right of suffrage in the choice of their own representatives in the Commons to *freeholders*. Puritanism restricted the right of suffrage to *Christians*. It tried to evolve a State out of a Church. There have been many more fanciful, many less inspiring aims than this, proposed in the great schemes of men."— *North American Review*, vol. lxxxiv., p. 453.

"The conception, if a delusive and impracticable, was a noble one. Nothing better can be imagined for the welfare of a country than that it shall be ruled on Christian principles; in other words that its rulers shall be Christian men — men of disinterestedness and integrity of the choicest quality that the world knows, — men whose fear of God exalts them above every other fear, and whose controlling love of God and of man, consecrates them to the most generous aims. The conclusive objection to the scheme is one which experience had not yet revealed, for the experiment was now first made."— Palfrey. *Hist. New England*, vol. i., p. 345.

"The Church *instructed* the town, and the town *provided for* the Church."— Newman's *Rehoboth of the Past*, p. 16.

[5] The usual conditions on which early grants of townships were made, were that a sufficient quantity of land be reserved for the use of a gospel ministry, and of a school. — See Washburn's *History of Leicester, Mass.*, p. 9.

Johnson, in his *Wonder-working Providence*, (A. D. 1654), says that "it being as unnatural for a right New England man to live without an able ministry, as for a smith to work his iron without a fire," therefore, the people delayed "seating themselves" in a town estate, until they "came to hopes of a competent number of people as might be able to maintain a minister." (p. 177.)

A "meting-house place" was usually nearly the central lot upon the ground-plan of the town, and among the first town votes involving expenditure were usually those for the erection of a meeting-house, and the support of a pastor.

[6] See *Records of the Colony of Mass. Bay*, vol. iv., part ii., pp. 117, 118.

[7] See *Christian Examiner*, 1830, p. 3.

connection between Church and State, and introducing the voluntary system. The result of this was to organize the present parish system, in place of the old, by which the body of male worshippers — under such restrictions as may be agreed upon, (as pew-holders, or as subjects of election by vote, or in some other way) — becomes thus associated to carry forward the secular affairs of the enterprise, in a way of amicable coöperation with the Church.

This general plan, having thus a basis in our history and existing laws, still remains the usual New England method; having some obvious advantages and disadvantages,[8] but likely — in virtue of precedent, if nothing more — to hold its own for the present here. Several particulars may be usefully noted, for the benefit of those who desire to know the methods usually pursued under it.

(*a.*) *Organization of a Parish.* State law must always be consulted, to avoid any fatal informality. Some specific form of public notice is required. In Massachusetts, articles of association should be signed, and public notice given and filed with the town or city clerk, and county register, in which some person is authorized to call the first meeting of the corporators.[9] The first meeting must be held in rigid conformity to this notice. In New York, trustees — from three to nine — chosen in a specified manner, hold the parish property; in their corporate name can sue and be sued; have power to build, repair, and alter the meeting-house (and parsonage); may make rules for managing the temporal affairs of the society; may dispose of its income at their judgment, and regulate the prices and order the renting, of the pews — but have not power to fix the amount of the pastor's salary, which is determinable by a majority of legal voters at a meeting called for that purpose.[10]

(*b.*) *By-laws of a Parish, etc.* The first work of such a parish, after organization, would be the adoption of some appropriate code of By-laws, to regulate its future action;[11] after which it would

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[8] The general ill result of the old town parish system is well stated by Rev. Jacob Scales of Plainfield, N. H., who says, after describing the fortunes of the Church in Henniker, N. H., "A voluntary society, united in the bonds of love to the truth, is the main pillar of Congregationalism. The old bonds formed by town lines, pressed together by an equal regard to the welfare of the inhabitants of every class, and of every age, may be firm and strong for some uses. But though they may secure a convenient attention to many temporal things, they uniformly fail in regard to those which relate to spiritual and everlasting interests." — MSS. *History of Cong. Chh. in Henniker, N. H.*, in custody of Congregational Library Association, (p. 23.)

On the general subject, consult "Rights of Churches *v.* Parishes," *Spirit of the Pilgrims*, vol. i., pp. 57-74, 113-140; "Difficulties in Parishes," [by Rev. Dr. Walker] *Christian Examiner*, vol. ix., pp. 1-20; "Life and Times of Rev. Isaac Backus," pp. 158-264.

[9] The following are "Articles of Association" actually used for this purpose in a recent case.

The undersigned, all of ——, *in the County of* ——, *in the Commonwealth of* ——, *do hereby associate ourselves together, under the name of the "* —— *Congregational Society," as a Parish, or religious society, at said* ——; *and the purposes for which this corporation is established are the support of the public worship of God, and the promotion of Christian knowledge, and charity, according to the general usages of the Congregational Churches, and Parishes, of Massachusetts.*

Mr. —— ——, *is authorized to call the first meeting of the corporation.*

(Date.) *Signed.*

—— ——,
—— ——,
—— ——, *etc., etc.*

[10] See *Digest of New York Ecclesiastical Laws*, published with the *Manual* of the Plymouth Church, Brooklyn, N. Y., pp. 27-29.

[11] The following are By-laws adopted for the government of one of the more recently formed societies in Massachusetts, and are believed suitably to cover all points needed to be met in such a code.

BY-LAWS OF THE —— CONGREGATIONAL SOCIETY.

I.

This society shall consist of the persons who signed the call for its organization; of those who, by special ballot, may become associated with them, until the erection of a meeting-house; and

proceed to the election of the officers which those By-laws require, in the manner which they fix, and in all things shape its future course by them.

(*c.*) *Rules for joint action of the Church and Parish.* These will be next in order of adoption after the parish is fully organized. They should be brief, and simple, yet sufficient to prevent any possible misunderstanding or collision between the two bodies.[12]

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of those who shall hereafter become owners of pews in the meeting-house.

II.

The following officers and standing committees shall be chosen annually, by ballot:—

1. OFFICERS.—First, a clerk, who shall be sworn to keep the records of the society, notify its regular meetings, and preside at all meetings, till a moderator be chosen.

Second, a treasurer, who shall issue the bills of rent or taxes on pews, take charge of all moneys belonging to the society, disburse the same only under the direction of the prudential committee, and report to the society at the annual meeting.

Third, an auditor, who shall examine the treasurer's accounts.

2. STANDING COMMITTEES.—First, a prudential committee, consisting of five persons, to take charge of the meeting-house owned or occupied by the society; to make such repairs as, from time to time, may be necessary; to provide for warming and lighting the house and chapel; to appoint the sexton, fix his salary, perquisites, and duties; and generally to attend to the concerns of the society, with authority to expend such sums of money as are not specially appropriated by the society.

Second, a committee, consisting of the treasurer and two other persons, to sell and let pews and sittings.

Third, a committee, consisting of two persons, to superintend the music, on the part of the society, to act jointly with a committee of three persons, to be chosen for this purpose, on the part of the Church; said committee to expend only such sums of money as may be appropriated for the purpose by the prudential committee.

III.

The annual meeting for the choice of officers and standing committees shall be held in the month of ——.

IV.

Every member of the society shall be entitled to one vote; but no person, and no pew, shall be entitled to more than one vote, on any occasion.

V.

The taxes on pews shall be collected quarterly in the months of ——, ——, ——, and ——, of each year.

VI.

The deeds of pews shall be given on such terms as the society shall direct, and shall be signed by the treasurer, countersigned by the clerk, and sealed with the corporate seal of the society, which the treasurer is authorized to affix.

VII.

The pastor and deacons of the —— Church, for the time being, shall grant the use of the meeting-house as they may judge expedient, for all religious meetings properly so called: but for all other meetings and purposes, the right to grant the use of it shall rest with the prudential committee.

VIII.

The clerk shall, on application made to him, in writing, by any five legal voters in the society, warn a special meeting thereof, by causing notice of the time and place of such meeting to be given from the pulpit on the Sabbath, or by sending written or printed notices of the same to each pew-proprietor; notice, in one of these ways, to be given at least seven days before the meeting. The notice of a special meeting shall, in all cases, specify the particular business for which the meeting is called.

IX.

No alteration shall be made in these By-laws, unless the same shall be agreed to by *two-thirds* of the members of the society present, at a special meeting regularly notified for that purpose.

[12] The following is a form in use in a recently formed Massachusetts parish:

RULES FOR JOINT ACTION OF THE —— CHURCH AND SOCIETY.

I.

Whenever the —— Church and society shall be destitute of a settled pastor, and a new one is to be obtained, a joint committee of the Church and society, consisting of seven persons, of whom four shall be chosen by the Church and three by the society, shall provide a supply for the pulpit, and take all necessary measures to that end. The Church shall have the right, in all cases, to select a pastor (or colleague pastor, when it may be deemed expedient by the Church and society to settle a colleague pastor), to be proposed to the society for its concurrence. If it shall concur in said selection with the Church, a call shall be given by the Church and society jointly, to the person selected; but if the society do not concur in the selection, the Church shall select again, and so again, from time to time, until the Church and society shall agree in a choice, and when so agreed, a call shall be given to the person so selected, by the Church and society as stated above; that is, jointly.

II.

The amount of salary to be given to the pastor shall be fixed by the society.

III.

Temporary supply of the pulpit, during the

The question sometimes arises as to the *status* of a pastor concerning whom a difference of opinion exists between the Church and the parish, to that degree that the parish vote to terminate his relation, while the Church have taken no action in regard to it; such a contingency being usually unprovided for in any rules of joint action. Several cases have arisen under the uncongregational and inexpedient "three" or "six months' notice system," where the parish have given the "notice," without immediate concurrent action on the part of the Church.

It is obvious, to a moment's thought, that the power of the parish thus to terminate the contract, must depend entirely on the terms of settlement. If the pastor was settled in the old and ordinary manner, such a vote of theirs is not worth the paper on which it is written. If he was settled on the "three" or "six months' notice" plan, their vote — if the terms of the notice are properly complied with — *does* ultimate his legal relation to them, and terminate his claim for salary; and must almost inevitably draw after it, sooner or later, such action on the part of the pastor and the Church, as shall complete the severance.[13]

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absence or sickness of the pastor, shall be provided by the pastor and deacons of the Church, and the bills of necessary expenses incurred for that purpose shall be submitted to the prudential committee of the society, and, when approved by them, shall be paid by the treasurer. By the word "Church," herein before used, is meant all male members of the Church in good and regular standing, of the age of twenty-one years and upwards.

IV.

A committee to regulate the matter of singing and of Church music shall be appointed jointly by the Church and society (annually), three persons by the former, and two by the latter.

V.

No alteration shall be made in these rules, on the part of either Church or society, unless the same shall be agreed to by two-thirds of the members of each, present at special meetings, regularly notified for that purpose.

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[13] In the year 1829, Rev. S. Nott, Jr., was settled over the Congregational Church, in Wareham, Mass., the parish voting that "the conditions under which the parish agree to settle Mr. Nott, are that Mr. Nott shall have the liberty of dissolving the contract by giving the parish six month's notice, and the parish reserve the liberty of dissolving the contract by giving Mr. Nott six months' notice." On the 7th March, 1842, the parish, regularly convened, voted to give Mr. Nott, "notice that his connection with said parish be dissolved at the end of six months from this date."

Concerning this, Messrs. Zechariah Eddy and Timothy G. Coffin — then the two ablest lawyers of Southern Massachusetts (the former a hearty, devout, and eminent Congregationalist) — said, in giving a legal opinion upon the matter, — "Thus *all legal civil relation* between them, was at an end. There was an ecclesiastical relation still remaining, which has indeed a very slight hold upon the parish, being nothing but what the law of courtesy and Congregational usage provide for the benefit of a pastor who leaves his people, in order that his ministerial and Christian character may not be thereby injuriously affected. . . . . The *parish* have no reason to wish for an Ecclesiastical Council, in a case like this, when the contract for settlement is dissolved in pursuance of their express agreement with him, and if *he* does waive, or suspend, his request for a Council, no law, human or divine, will allow a man to obtain an advantage from his own negligence or neglect. . . . . If he made an agreement which dispensed with the action of the Church, the Church may complain, but *he* is estopped, and his mouth is shut. . . . . It has been said that an act of the Church, assenting to the vote of the parish, was necessary. Not so, in respect to this civil, or legal, connection." — See "Legal Opinion." April 30, 1845, pp. 189–192. *Sixteen Years' Preaching and Procedure at Wareham, etc.* Boston, 1845.

See also the 2d Article in the result of the Manchester, (Mass.) Council, Dec. 9, 1857, dismissing Rev. Rufus Taylor — where it was held that his civil contract was terminated by his unconditional resignation to the parish of April 22d previous, and their acceptance of the same on the 6th of May; while he remained the undismissed pastor of the Church up to the result of council reached on the 16th Dec., 1857. — See *Congregationalist*, Jan. 1, 1858.

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